

A FIGURE of the

2

True & Spiritual TABERNACLE,

According to the Inward Temple or
House of God in the Spirit.

Whercunto is added the Eight Vertues
or Godlynesses.

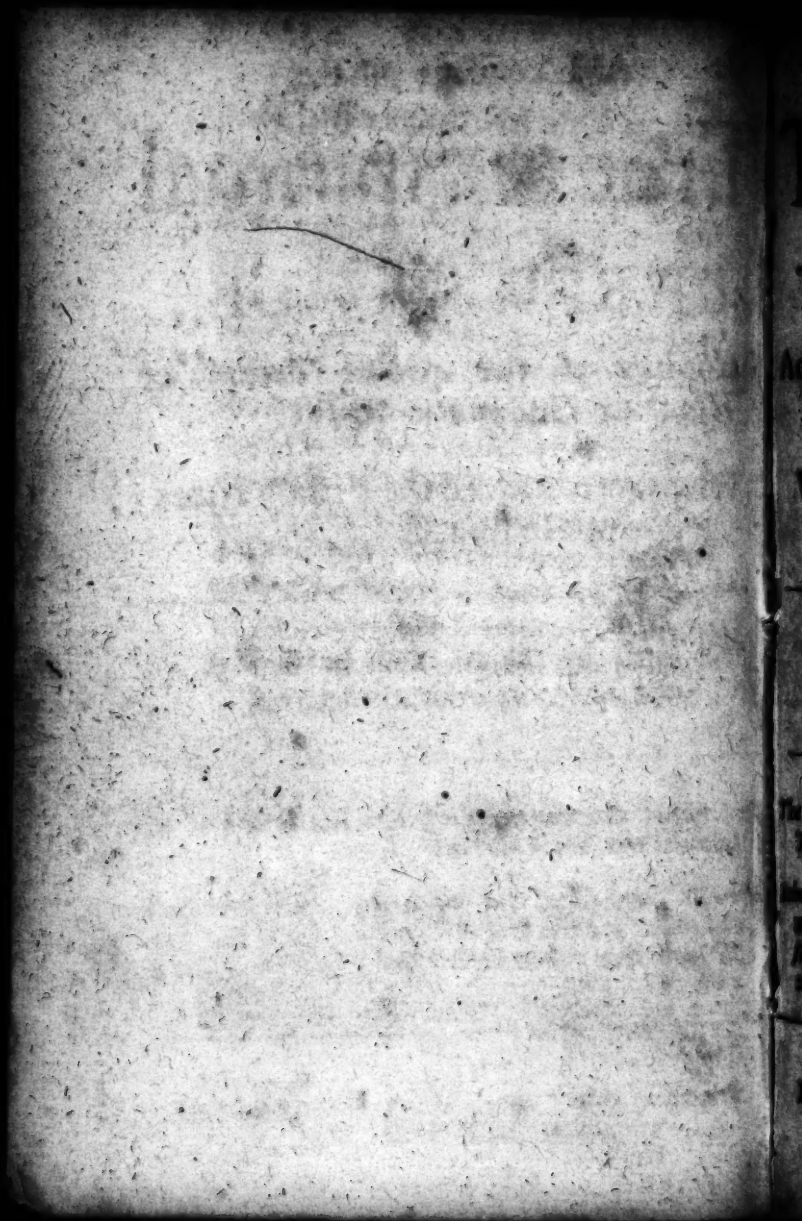
Set forth by H. N. and by him per-
used, and more evidently declared.



The Temple of God was opened in heaven, and the Ark of
Testament was seen in his Temple, Apoc. 12.

And the Tabernacle of God is with men, and he shall dwell
with them: and they shall be his people: And he God him-
self with them, shall be their God, Apo. 21. 1 Cor. 3.
1 Cor. 6.

LONDON,
Printed for Giles Calvert, at the Black-Spread Eagle
at the West end of Pauls, 1655.



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1 Cor. 6.

LONDON,

Printed for Giles Calvert, at the Black-Spread Eagle
at the West end of Pauls, 1633.

A FAREWELL
TO THE
SACRED
CITY

According to the Injunctions of the
Council of Trent
and the Right Reverend
Bishop of London

and by him
declared

of the
Council

of the
Council

LONDON
Printed for G. Smith, at the Black Swan, in
St. Dunstons Church-yard, 1714.

The Preface.



Seeing now that
God hath exten-
ded his mercy
on us, and
through his
grace (a) reveal-

(a) Exod 25.
Ezc. 40. 41,
42, 43, 44.

ed and made known unto us in our
Spirit, his true Tabernacle or
Temple (wherein his Holy God-
service is uprightly ministered ac-
cording to the truth.)

Therefore are we become occa-
sioned or moved, even out of Love,
to witness our Figure forth writ-

The Preface

(b) Ex. 25.
31. Eze. 43.
Aa. 7. c.
Heb. 8. 2.

ingly (b) in Letters, this present Figure, or Pre-figuration of the same Tabernacle or Temple of God, together with his true service in the Spirit (namely in the fore-front, in the holy, and in the most holy) before all lovers of the truth, and of the true God-service, and to set it forth under the obedience of the Love.

(c) Ex. 29. c.
Jer. 23. a.
30. b. 31. d.
Eze. 36. 37.

2. The bearing of which true being or form in the Spirit, is (c) that which God regardeth, and requireth of the man. For even therefore (namely) to the setting up of this same true God-service in the Spirit, under the obedience of the Love, hath God the Father, through his benign or hearty Love, revealed or declared in

(d) Mat. 13. b
Ephes. 3. a.
Col. 1. c.

(d) heaven, his true Sanctuarie or Tabernacle unto us, as also the fore-front, the holy and the most holy

The Preface.

holy of the same: And granted
 to discern and understand the my-
 sterie & secretness thereof, and al-
 so chosen us to the ministration of
 the same, under the obedience of
 the Love, to the end that now in
 this last time (e) the truth or veri- (e) Isa 2. 2.
 ty of the same Tabernacle of God 60, 61, 62.
 should alwayes and for evermore Jer. 31 33.
 be ministered among the children of Eze. 36 37.
 men, under the obedience of the Joel 2. 3. b.
 Love, to a consecrating or sancti- Mich 4. 2.
 fying of the fore-front, and of the Zach. 8 2.
 holy, and to the setting up again, A& 2.
 or restoring of the (f) daily of- (f) Dan 9.
 fering which hath ceased for a
 long time, for which cause likewise,
 the fore-front and the holy, hath
 been so utterly ruined, or laid wast
 with abominations among the
 children of men.

3. Which consecrating or san-
 ctifying of the fore-front, and of

The Preface.

the holy ; as also the setting up of
the daily offering, and of the true
God-service among the children of
men, cometh to pass altogether to
(g) Eph 1 2. (g) the laud & praise of the glory of
God, and to the salvation or bless-
ing of the children of men, name-
ly to those men which are good of
will, also believe on the Love,
submit them humbly to the requi-
ring of the service of Love, and
so have a lust to the establishing
the Promises of God the Father.

Take it to heart.

To

To the Reader.

Unto the single-minded
ones, whose love is
agreeable with us, in
one spirit of the Love,
be health and peace.



Although, yee
dearly beloved,
that our intent
and purpose was
to make but a
small preamble
or prologue before the begin-
ning of the Glass of righteous-

To the Reader.

(4) 1. Cor.
13. 2.

ness, yet is it now notwithstanding fallen out otherwise. For the Prologue is grown to be more then we our selves meant it should. But yet the labour bestowed therein, hath not been tedious unto us. (4) For the Love maketh all painful travel and labour easie, and her service is not tedious, neither doth she think any time too long, wherein she may further the good.

2. Therefore is our hope also, that it is all come to pass for the best, and shall likewise be looked into by every one for a very profitable labour unto edification. Inasmuch doubtless, as it is all serviceable to the inducing or guiding in of men to the holy understanding of the Glass of Righteousness,

To the Reader

And to the Love.

Also I did not purpose to
in this Figure of the true and
spiritual Tabernacle, go forth
with the Glasse of righteous-
ness, but to set it forth with
other writings after the publi-
cation or going forth of the
true said Glasse.

4. But for as much as we
have seen into or perceived,
that it was very needful, pro-
fitable, and serviceable to pub-
lish or set forth the same Fi-
gure, to give thereby an intel-
ligence or understanding of the
inward spiritual Tabernacle,
and to be a furtherance of the
mans salvation; Therefore
could we not through the incli-
nation of the Love, conceal or
keep back the same any longer;
But have for the Loves sake un-

To the Reader,

to the Righteousness, placed
the same to stand next after the
introduction, to the holy un-
derstanding of the Glass of
Righteousness: And now be-
fore the beginning of the Book
of the said Glass, by which oc-
casion the Prologue is become
so much the larger.

5. Yet is our hope notwith-
standing, that neither the good
willing Reader, nor any one
else, will stumble or take of-
fence at the muchness or plenty
of writing that is used before
the beginning of the Book,
but rejoyce them so much the
more therein, and take a greater
pleasure and liking therein, then
if we had left out the same. For
it is doubtless a more plain de-
claring or opening of that
forenamed Book, intituled
the

To the Reader.

the Glas of Righteousness.

6. It is true, that it doth not
accord or suit very well to
make large Preambles, or large
Prologues. Howbeit we have
best esteemed of the Clarkly
form of congruity or artificial
hableness: But have much
rather had our respect bent un-
to that which is serviceable
unto the good, and to the holy
understanding, whereby to re-
veal the (b) riches of the my-
series of God the Father, ex-
tending to salvation, and to re-
fute (c) that which we have
seen with our eyes, and heard
with our ears.

(b) Eph. 1. b.
1. 2. 3. 4.
Col. 1. c.

(c) 1. Pet.
1. b. 1. 10h.
1. 2.

7. But although now that
we do not utter forth or write
the same, according to the ar-
tificial skill, or Clarkly cunning
of manly wit, Nor yet with
painted

To the Reader.

painted or flowered words, or
garnished speech of the re-
nowned, wise, or famous
Clarks: But even with a plain
and mother or common style
or form: Yet is notwithstanding
our request, that the Rea-
ders, or Hearers of the same
our writing, would not take
offence thereat: and so in any
such respect, despise or make
less account of our labour, be-
cause it is plain, and not pre-
stised or set forth according to
the skill of Art; But that they
would become all of one
minde with us in the Love, to
the end that every one might
likewise through the Love, be
partaker with us of the Grace
and mercy, which God is now
extending on us little and
poor ones, through his Love.

8. For

To the Reader.

8. For unto us doth God reveal the health and life of our salvation out of his heavenly King, and hath called and chosen us thereunto, because that we should be his ministers in the Love, to the end to reveal men so through us under the service of obedience in the Love, his secret mysteries according to the Law, according to the Prophecying of the Prophets, and according to the Godly Word of the Gospel of Jesus Christ.

9. (d) All which former (d) Aa. 2b. services, have to a unity under the Love, Prophecied on this time and service of Love, for that the glory of God might be great in the last time through the Love: And so the Peace become prepared on earth

To the Reader.

Painted or flowered words, or
garnished speech of the re-
nowned; wise, or famous
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8. For

To the Reader.

2. For unto us doth God reveal the health and life of our salvation out of his heavenly Kingdom, and hath called and chosen us thereunto, because that we should be his ministers in the Love, to the end to reveal even so through us under the service of obedience in the Love, his secret mysteries according to the Law, according to the Prophecying of the Prophets, and according to the Godly Word of the Gospel of Jesus Christ.

9. (d) All which former (d) Act. 2. 5. services, have to a unity under the Love, Prophecied on this time and service of Love, for that the glory of God might be great in the last time through the Love: And so the Peace become prepared on earth

To the Reader.

earth according to the Promises.

10. Therefore let no man have his regard bent either to the method, or artificial skillfulness, or yet to the unskillfulness of Art; But unto that wherewith our service of the gracious Word extendeth, (namely to the Love) and to let every one become assembled with us, into one Spirit of the lovely being, under the obedience of the Love, that the service of Love may to an unity of peace, be spread abroad over all the world.

11. For that cause, O yet single-minded, good, willing ones, to the righteousness apply you all, with a good will and an humble heart to the Love and her service. And

(f) per-

To the Reader.

(f) permit your selves to be (f) A. a. d.
baptized or washed in the name
of the Love, to the forgiveness
of your sins, that ye may even
be renewed, refreshed and
reformed through the Love
and her service. Suffer not in any
wise (g) the deceitful flights, (g) Math.
a. Io.
nor the wicked thoughts to
have any dwelling place in
you. But through the service
of Love, and of the gracious
Word, become you turned
about to the obedient and little
children, that the Love may
be planted in you with meek-
ness.

12. Unto this same service of
Love, see that ye become all
agreeably minded: For it shall
all perish and consume away to
nothing, namely all manner of
knowledge and God-services,
which

To the Reader.

which are come or risen up, before this day or light of the Love. (i) But the Love shall not perish, nor yet cease, but their service shall continue for ever.

(i) 1 Cor.
13. b.

13. Whosoever likewise do not assemble them under the love, they shall be scattered abroad: For the Love is the

drawn
of 2

(k) Joh. 8. b.

Light of the world: (k) who so follows after her, walketh not in darkness.

14. The Love is the gracious

(l) Joh. 6. f.

word of the Lord, or (l) bread of Life, which is come unto us out of heaven. For the Love is essentially the very true good, (m) the head-sum of the commandment, (n) and the bond of perfection.

(m) 1 Tim.
2. 2.

(n) Col. 3. b.

15. Through which Love, the secret Treasures of God, the Father, (o) and the abundant

(o) Eph. 1. b.
a. 8. b.

drawn

dant

To the Reader.

dant Riches of his spiritual and heavenly goods be revealed.

16. Whosoever then doth not apply himself to the Love : but refuseth her, or despiseth her service, and is grown self-wise or self-minded against the same, by means of his aspiring or loftie knowledge, such a one remaineth a Bastard, or a Stranger from the inheritance of God, and cannot also inherit the Riches of Christ.

17. But the children of Love, are the upright heirs of God. For they are of a good nature and disposition, namely (p) (p) Col. 3. d. meek-minded, loving and peaceable.

18. Even such be all those likewise, which do with humble hearts submit them under the Love, and are obedient

To the Reader.

to the requiring of her service.

19. And though they be laden with many sins, (9) yet are their sins forgiven them, and blotted out through the Love, and in their repentance for their sins, they walk with a good conscience, both before God and men.

20. Behold such is the service or office of the Love. The Almighty God vouchsafe to enable and strengthen us thereunto through his Love. *Amen.*

The

(1)



THE FIGURE

Of the true and Spiritual Tabernacle of God : Witnessed and Figured forth by *H. N.* according to the true being or form of the inward Temple or House of God, and that in every respect according to that form, even as the very essence or being thereof was by the holy Spirit of the Lord revealed and declared unto him out of the heavenly Truth.

The first Chapter.



Orasmuch as my inclination had a long time stood bent towards the service of Love : And that I had longed even with a fervent desire, that the true God-service might

(a) Lev. 26.
26. b
2 Cor. 6 b.
Apoc 21. a.

once flourish out of the Love (namely to the peace and salvation of all people, and to a true declaring of the spiritual Tabernacle of God, in the holy of his holy ones.) Therefore became the true Tabernacle or (a) habitation of God by grace out of the Love of God the Father, revealed unto me in the Spirit, through Gods heavenly revelation, to the end that I should consider of or note therein the true God-service, which serveth to the blessing of the earth, and to the peace & salvation of all people.

(b) Ex 26 d.
40. a b. c.
Heb. 9. a.

2. In the which I at the first, thought not upon the noting or marking of any thing else, but only of the most holy and most pure being, (b) the mercy seat, and the Ark of the Covenant, together with the manifold glorious riches, and sumptuous garnishing. All which I beheld in their pure and perfect beauty.
3. Through which Revelation proceeding out of the heavenly being, I rejoyced me far beyond measure: But there came not into my remembrance:

brance, so presently at the first to consider or note, the holy and his daily offering or God service, and the fore front, nor yet the service of the Levites and Priests.

4. But when I once remembered the holy of the same Tabernacle, and his service of the holy offering, extending to the forgiveness of sins: then turned I my self to the same, for to behold the daily offering for God-service ministred therein, because I might see, and also understand the daily offering in the holy, and the Altar, whereon the debt-offering, sin-offering, & death-offering is offered & burnt to a forgiveness of sins.

5. I also noted the fore-front: the which is a difference (c) betwixt the (c) Ez: holy of the Tabernacle of God, and 44. a. b. the unholy of the uncircumcised heathen-ship.

6. In which forefront, the Levites and Priests in their service, and in their requiring of the (d) Ex. 27 c righteousness, are to (d) prepare Lev. 3. b the daily offering, betwixt the holy Num. 16. b and Ezc. 43, 44.

and the unholy, betwixt the circumcised and the uncircumcised, whereby the Believers might have a free entrance into the God-service used in the holy, for to offer up holy offerings, such as are delightful unto God.

(c) Joel 1. b.
2. b.

7. Now then did I also call to mind, the Levites and the Priests, which ought to have their daily God-service, for the assisting of the little and weak ones, betwixt the fore-front and the Altar of the self-making offering in the holy, for to reveal and make known unto the Believers, the free entrance into the holy, and in the same service, daily to inform or train up the people which give over themselves thereunto, with the word of the holy understanding, till that the service of God in the holy, be in that sort in full and due manner executed or performed, namely that the death offering, as well as the sin offering, be quite and clean burnt or consumed, upon the Altar, in the holy.

8. Through

8. Through which service and accomplishment of the death offering in the holy, (f) the veil that is before the most holy departeth away, or is put off. Into which most holy, only the High Priest doth (g) enter, and revealeth the mercy Seat, the everlasting forgiveness of sins, and doth cleanse it all in the holy, through his blood of the New Testament. The which is the Love, the flood of the everlasting life, and the eternal day-light of the cleanness of God, and also the uncovering of the face of Christ.

9. Behold when as I now bent my self to consider hereon, and began advisedly to look into the same, then found I, that both the holy and the fore-front, were utterly laid (h) wast, and despised and trodden under foot by the heathen or uncircumcised ones, and the Altar appointed for the service of a daily offering in the holy, was altogether defiled.

10. I also beheld, that the holy

(k) Ifa.64 c.

Lam 1.2.3

City of Jerusalem lay (k) broken down and destroyed, Sion as a widow, or like one forsaken, and I dispersed and captivated among

(1) Pfa 79.2.

Lam. 5 3.

people, and that the (1) stran-
inhabited Israels inheritance,
lands lying about *Jerusalem*. And
in the holy place I saw nothing

(m) Dan. 9.

Y.L.C.

Mach. 24.b2

(n) Dan. 11.

12.

4 Bfd. 10. c.

(m) abomination of desolation.

11. The (*) daily offering had
so ceased a long time, for which cause
likewise there was no daily God-
service in the holy.

12. Moreover I saw not in the fore-front, nor yet in the holy, any(^o) Levites, or yet Priests, for to Minister the office, to the preparing of the offering, betwixt the fore-front and the Altar.

(o) 3. King.

19. b.

Rom. 11.2.

13. For which cause sake of the abomination of desolation, I saw no free entrance into the holy, for to offer the sin offering in the holy. And so by that occasion there chanced likewise no forgiveness of sins.

14. When I now beheld, that all
these

these holy things were thus grown to
 ruine, or laid wast: (p) it grieved (p) Lam. 1,
 me sore, and I lamented greatly for 2. 3.
 the Sanctuary of the holy offering, Dan. 8.
 (namely, the holy with his holy and 4 Efd. 10.
 safe-making service) the which the
 heathen or the uncircumcised (q) that (q) Psal. 79. 2
 were come into the Lands heritage, 1 a n. 5. 2.
 had utterly polluted and laid wast.

15. Which heathen or uncircum-
 cised ones, have not also in any true
 manner understood the holy God-
 service of Israel: Howbeit seeing
 they have presumed to busie them-
 selves about the same, also enterpri-
 sed and taken it upon them, so have
 they even everywhere polluted and
 made it desolate with (r) abomina-
 tions: And for that cause did I la-
 ment most chiefly, the holy and his
 daily offering. (r) Eze. 23.
 Dan. 9.

16. In that now I did most of all
 lament the holy of the Tabernacle of
 God, and his holy and safe-making
 service, it was doubtless therefore,
 namely, because I perceived that the
 same holy was so utterly laid wast,
 that

(1) Ezck 44. 2

that there was no true offering or service of the holy, or safe-making offering used therein, and for that the arrogancie (1) of the heathen or uncircumcised ones, had with their iniquity and abominations, gotten the upper hand in the same, and had destroyed it all, laid it desolate or waste, which desolation and abominations of the uncircumcised did so exceedingly trouble and grieve me, that I could not pacifie my self in my bewailing and lamenting that came over me touching this abomination of desolation. For I saw that there could no reconciliation nor forgiveness of sins come to pass, but through the daily offering or God-service in the holy; and the sin did still daily augment or grow to a great increase or multiplying.

(1) 4 Efd.

14, 15

Mach. 4. b.

17. Becaule of this abomination of desolation, and for that the daily offering was ceased by reason of the sins (2) which had so abundantly increased: And also for that I saw no end or going under of the sin, therefore

fore

fore became I, even through great grief of heart, crying out unto God and said,

18. O Lord, Lord, when wilt thou according to thy promises gather together again, and be gracious unto thy people Israel, and bring them unto their Rest? And when shall I beseech thee, thy holy (u) Tabernacle be consecrated and (u) Mat. 2, b cleansed from the abomination of desolation?

19. For seeing now that the holy and the fore-front of thy Tabernacle is thus utterly laid waste; Also that thy daily offering hath ceased for a time, and that into those places the (x) abominations of desolation are (x) Dan. 9, b come or entred (where through likewise, the iniquity is grown exceeding great and abundant) so goeth it therefore doubtless very evil and lamentable with thy people.

20. Forasmuch as *Jerusalem* lieth waste, or overgrown, Sion sitteth as a widdow, or as one forsaken: And that thy holy Temple hath not his

his declaring or cleareness upon the Mount Sion within *Ierusalem*, therefore doth not thy salvation O God appear or shine thereout. The sin also is not put off or done away,

(y) *Isa. 19. c.* (y) nor the ungodlyneſſe debarr'd or *Rom. 11. c.* put away from Jews.

21. For that cauſe likewise, there cometh to paſſe no (x) forgiveness of ſins there, nor yet any cleaſing of the ſpotted conſcience; for the belief or faith (a) whereby one is juſtified from the ſin, is (b) taken away from the earth: And the iniquity encreaſeth more and more, even unto the very worſt, (c) for it hath gotten the upper hand: And we find no reſreſhing or ſhaking in our ſouls.

(a) *A& 13. b*
Rom. 8. a.

(b) *Jer. 7. c.*

(c) *4 Eſd.*
14. b. 15. a.
Math. 24. b

The

The second Chapter.

THE whilest I thus beheld this state
 of desolation, and pittied the
 same so exceedingly, and lamented
 thereover before the most high, so
 heard I a mighty (a) sound or noise
 proceeding out of heaven, and it
 rushed like a tempestuous wind, with
 great force over the earth, in such
 wise that the earth was afraid, and
 quaked by reason thereof. And ma-
 ny which lay and slept under the
 earth (b) awaked, some to everlast-
 ing life, some to perpetual contempt
 and reproach.

2. Now I marvelled greatly at this
 vision and said, O God, how (c)
 wonderful and incomprehensible are
 thy works before all understanding
 of the flesh!

(a) 3 King
 19. A& 1.3.

(b) Ez. 37.

Dan. 12. b.

4 Ffd. 3. d.

Ioh. 5. c.

1 Cor. 15. f.

1 Thel. 4. l.

(c) Isa. 17. a

Rom. 11.

3. Behold this miraculous work come to pass among us upon earth, because that the Prophecie should be

(d) Dan. 12. fulfilled (d) that was said unto *Daniel* the Prophet in times past, come to pass in these last times.

4. And I looked and behold *Daniel* who (according to the word of the Lord) had rested a long time, even until this same last time, (e)

(e) Dan. 12. stood up and appeared and came unto me, in his part and office, for to keep and execute the judgement against the abominations of desolation which were grown up on the earth. And the Prophecies which (according to the word of the Lord) had remained (f) sealed to all unto this last time, were opened, and their mysteries revealed in clearness.

(f) Da. 12. b.

5. And through this Revelation and opening or declaring of the Prophecies, I was greatly afraid. For inasmuch as I saw no righteousness of God to have the upper hand upon the earth. But that the iniquity, did (g) lord or bear rule generally, and

(g) 4. Efd.
14, 15. a.
Math. 24.

Reigned

igned on the earth, therefore was
greatly perplexed, and altogether
able and comfortless in my self,
being least that I should perish with
the ungodly of the wicked world,
for the manifold iniquities cause,
which I beheld so to abound over the
whole earth.

6. For through the opening of
the Prophecies that were sealed too,
there was revealed unto me, that all
those that dwelt upon earth, were
departed away or estranged (b) from (b) Psa. 14.1
the living God and his truth. And Rom. 3. b.
Moreover before the (i) opening of (i) Isa. 29. b.
the Prophecies that were sealed up,
no man upon earth, how prudent or
wise soever he was, had any under-
standing in God, nor yet had learn-
ed or understood any of Gods holy
knowledge.

7. This same seemed before me very
terrible, yea even to be a very hor-
rible thing to look into, because that
the misunderstanding, or the igno-
rance touching the Being of God,
and the ungodlyness had so multi-
plied

plied it self upon earth ; therefore was I very exceedingly afraid , and became marvellous faint-hearted and strengthles ; And I continued lamenting greatly over the same , and grew likewise altogether comfortless in my self.

8. Now in the time while I was grown thus utterly void of comfort in my lamentation that I made , because of the great wrong that I saw upon the earth , so did there appear in my sight (*k*) the Angel *Gabriel* , and he came unto me , but he continued not with me still in my sight.

(*k*) Dan. 8,
9, 10.

9. But so long as he was with me , and that I beheld him , I was comforted by him ; but when he departed from me , and that I saw him not , then had I no rest , peace , or comfort in my soul : Also no people on earth could comfort me , saving only *Gabriel*.

10. For when he came unto me and talked with me , I was of good cheer . And if *Gabriel* had not strengthened or comforted me , then could

could I
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11.

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13.

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ould I not have remained alive. For
 ere was shewed unto me, both fear-
 ul and wonderful things: the like
 whereof I had never seen or heard
 before.

11. For the dead arose out of (l) (l) Eze. 37.
 the grave, and lived. And the ungod- Math. 27.
 ly made manifest their own condem-
 nation through their unrighteousness
 wherein they had lived unrighteou-
 sly, and they descended into the (m) (m) Apo. 9. 1
 bottomless pit to their condemnati- 20. b.
 on for evermore.

12. I beheld the misery of the un-
 godly, but I could have no compas-
 sion to the extending of any re-
 morse or pitty towards them, (n) (n) Apo. 18. 6
 but rather rejoyced me for their in-
 felicity and condemnations cause.
 For they were well worthy (o) of the (o) Ap. 18. 1
 same, because of their wicked-
 ness.

13. I also rejoyced me greatly (p) (p) 1 Cor.
 in the Resurrection of the righteous, 15. c.
 because I saw they rose up so glori- Apo. 20. 2.
 ously from death, and went into the
 everlasting life: And for that their

domination was with God, and the Lamb; for I saw that they were both worthy of that, and likewise to Reigne upon the earth.

14. With these Righteous ones, after that they were risen, have I spoken, and eaten and drunk with them; (r) Dan. 11. b (r) their bodies glistered like the clearness of the Sun. And they have spoken secret things with me, namely of the mysticalness of God, of the Kingdom of heaven, of the true resurrection of the Godly men, of their joy in the everlasting life: And of the purging of the earth in the judgement of the dreadful Almighty God, which cometh over all ungodly (r) Being or nature.

(a) Jude 1.

15. The which Almighty God hath more made up himself, and coming over the earth, he cometh (r) with righteousness (like as the same God hath spoken thereof by his servants the Prophets in times past) for to save his people, to the end that those which are worthy of the Life, might live for evermore, and so may reign ever.

(i) Mal 3. a.

everlastingly upon (a) the earth in (a) Apoc. 5. 16, 28, 29, 30.
 all love: Also for to damn those in
 the everlasting death which are not
 his people: who for their wicked-
 ness were worthy of damnation
 and of death; To the end they may
 no longer reign upon the earth, with
 their wickedness: But that
 they might be banished or put away
 from the earth, and damned and bur-
 ied in the hell; and that the bot-
 tomless Pit may even so with them
 be shut up, and their condemnation
 to endure for ever and ever.

C 2 The

The third Chapter.

(4) Heb. 10. c

WHen as I now beheld, such a calamity of the deadly or damnable estate, hanging over the children of men for their sins cause: and that such a dreadful judgement (a) of the Fites, vehement cruelty, was coming unto them, to a suppression of the enemies of God: And that such an unfortunate state of misery (the which the Lord hath also let me see, taste and feel) hung over their heads; Then was I sore grieved and afflicted in my heart, in such sort that I became exceedingly dismayed or uncased, and could well have vouchsafed, that there had been no man upon the earth, because of the wo and grief which I saw coming over them for their sins cause.

2. But that which did most of all grieve

grieve my heart, was this, that I perceived that all those that were born upon earth out of blood, are out of their earthly birth, inclined to (b) (b) Gen. 6, nothing else but iniquity: and with 8. d. their unrighteousness are minded to destruction. Psal. 51. a.

That their last is bent to nothing else but unto error; that they also are utterly ignorant in all Godly things: and that they therefore (if they become not in their understanding recovered; through the Love and her service, or renewed (c) or born again in their Spirit) cannot escape the severe Judgement of God: (c) Ioh. 3. a. Rom. 12. c. Eph. 4. c.

3. When I thus beheld the same according to the truth, that it was so utterly unknown unto all people of the earth, and that they did every one follow after the self-wisdom of the flesh to their condemnation, then was I much more grieved in my mind, and I bowed down my self before the Majestie of God who is in heaven and said;

4. O Lord God of heaven, Thou that

that art a God of the living, full of
Grace and all goodness; and hast

(d) Sapi. 1. b.

(d) created all, whatsoever is any
thing, because it should be, and that
it might go well with the same: See-

(e) Act. 17 d

ing now thou hast made up thy self
for to judge the (e) circuit of the
earth with righteousness: So be there-

(f) Iob 14. b.
Psal. 138. a.

fore gracious I beseech thee, to (f)
the work of thine own hands, to the
end there may now in the last time,
some souls remain quick upon the
earth; and that (g) the remnant of

(g) Isa. 10. c.
Rom 9. c.

God might be saved.

(h) Psal. 14. a.

Shew O God, thy mercie upon
us, through thy bountiful Love. Re-
member also that we all of us, out of
our earthly births, are (h) an igno-

(b) Psal. 14. a.
Rom. 3. b.

rant people, void of understanding;
and by nature are clean contrary-
minded unto thy wisdom; and de-
clining therefrom: And have no
lust nor affection towards thy infor-
mation, nor any pleasure in the word
of thy servants: which present or
hold forth thy salvation unto us, un-
der the obediences of thy Love, but

we

we do all out of our earthly birth
 and affected towards our selves,
 and do most gladly give ear to our
 selves and our own wisdom of the
 flesh, which floweth of our self min-
 ded and fleshly heart.

6. That is verily the sin and the
 rebelliousness or resistance commit-
 ted against thee O God, by all spirits
 of unregenerated men, and the con-
 traryness against thee of all self
 wise and good-thinking Scripture-
 learned ones.

7. Therefore O God rebuke and
 nurture us with thy Law or Ordi-
 nance, and with the Doctrine of thy
 Commandments, and humble our
 hearts to the obeying of thy holy
 gracious Word and service of Love,
 that we may be reformed of our
 wicked or contrary nature, and be-
 come understanding according to
 the Law or Doctrine of thy Com-
 mandments whereby we may O God
 accomplish thy will.

8. Rebuke (:) us not in thy (:) Psal 6.
 wrath, and chasten us not in thy dis- 38. a.

pleasure : but shake out the same
over the ungodly, which are al-
wayes O God against thee,
and like or allow not of thee.

9. Destroy us not so utterly all
alike, that the the great horror of
desolation come not over us all
to our destruction, but that there
may yet a remnant find Grace be-
fore thee ; And that they (even
like us in the former time (*k*) of
Noah) may now also in these
last perilous times, remain preser-
ved.

(*k*) Gen. 6,
7, 8.

The

The fourth Chapter.

Behold the whilest I still lamented on this fashion, the Angel Gabriel appeared unto me again, whom I had in my sight before, and he strengthened my mind: For I was grown almost past recoverie, by reason of my feebleness and faintheartedness.

2. Then when my heart was a little refreshed, then was it said unto me: Arise, and be of good cheer; for thou hast found grace before God the most high, to declare his salvation to the children of men, and also for to witness under the obedience of the Love, (a) unto the people upon (a) 4 Glas. the earth, the true God-service which 33. God regardeth, to the end that all those which believe on the Love, and

and submit themselves thereunder, may be saved, and that those likewise which refuse the same, also withstand the Love, and allow not of her service, may justly receive their judgement unto condemnation.

3. Therefore turn now thy face again to the true remnant, namely to the Love, which is the most holy, which is kept and remained over, in heaven for an everlasting reconciliation, touching the sins of those people which convert and submit them under the Love; The true most holy, through which most holy of the living Tabernacle of God, (namely, in his service ministered under the obedience of Love,) the holy and the fore-front shall (b) be consecrated and cleansed again the daily offering in the holy erected, (c) Jerusalem builded and Sion comforted.

(b) Dan. 8. b

(c) Isa 44.

60, 61, 62,
65, 66.

Ier. 33. 39,

31, 33.

Bar. 5.

Eze. 36. 37.

4. The whole Israel shall likewise find Grace before the Lord, and obtain the salvation also come again to his Land of inheritance and rest, and the salvation shall be made manifest

unto

unto all people, To the end that the whole world might not be accursed, like as *Sodom* and *Gomorah*; (d) *Isa. 10. c*
 but that there might yet a remnant be saved, and remain preserved, even as the Lord hath spoken in times past. *Rom. 9. c.*

9. When as now I had understood these things, I rejoyced me greatly, and my heart became glad, through the beautiful and entire love of God the Father, touching his great grace and mercie, to be shewed in the last time. Because his rebuke and chastisement endureth (e) but for a season, which cometh to an end: And for that his love, grace and mercy continueth for ever. And in that (f) (g) *Deut. 4. d*
 he forgetteth not his Covenant which (g) he hath made with *Abraham*, *Isaac* and *Jacob*, for to gather, and to set up through his Love, his chosen people, *Israel* like as in times past, he hath promised and assured unto their Fathers, by (b) the mouth (b) *Luk. 1. g.*
 of his holy Prophets.

6. With that I turned my face again

(i) Jer. 17. b.
Lam. 5. b

(k) Isa. 52. a
Eze. 44. a

(l) Isa. 60.
61. Jer. 31.
33. Eze. 36.
37.
(m) Aa. 12. a

(n) Exo. 25. c
Rom. 3. c
Heb. 5. a

again to the most holy, and behold that same remained undefiled and was not (i) brought in desolation. For *Israel's* God who is a God of life, had hidden the same in heaven. And the heathen or uncircumcised, which are captivated with manifold ignorances and errors, have not been therein at all; for (k) no uncircumcised one can come or enter into the same sanctuary, nor behold his beauty, but it is reserved and kept in store for the Lords people *Israel*.

7. Yea the same costly Treasures, the Riches of God, the most precious and most pure beauty hath God kept for *Israel*, to their salvation and (l) joy in the last times, to the end to reveal the salvation of life, (m) out of the heavenly being or essential estate.

8. In which most holy there are likewise remained over all the precious riches of God the Father, the unspeakable Treasure, which far surmounteth all manner of garnishing of beauty, namely (n) the mercy
seat

seat prepared with the fine Gold ;
 (which Seat continueth standing for
 ever unmoveable) moreover the (e) (e) Ex. 25.
 16.
 Ark of witness, wherein the Law of
 the Lord lieth, even as he (p) hath Apo. 12 a.
 (p) Deut.
 9. b.
 written the same with his own Fin-
 ger, (which continueth for ever un-
 broken, unchangeable) And the (q) (q) Ex. 16. a.
 Psal. 68.
 Sapl 16. c
 Iob. 6. d.
 heavenly bread of life, even as God
 himself hath given the same from
 heaven unto his people to a satisfying
 their hunger, the which doth not con-
 sume or wast away, but remaineth
 ever uncorruptible for evermore, for
 a witness unto posterities that their
 fore-fathers were fed out of heaven
 with the same bread : There are yet
 in the same most holy, the manifold
 costly vessels, of the most holy riches,
 every one of the most fine Gold. All
 these were still remained over in their
 perfect beauty, and not one of them
 was polluted or defiled.

9. But this sumptuous garnishing
 and all these riches of the Godly
 heavenly beauty, have been hidden
 a long time, for the wickedness cause

of

of the uncircumcised, and they must
 also (inasmuch as the iniquity grew
 on, even till (r) she was come to her
 full height, and had gotten the upper
 hand) necessarily remain hidden,
 because they should in the more
 beauteous and glorious manner come
 to light and be revealed again in the
 last time, namely when the iniquity of
 the uncircumcised is even to the
 utter ending approached or come
 near at hand.

Which iniquity shall now fall
 and perish, through the revealing of
 these heavenly beauties, for God will
 with his Arm of strength, and with
 the Arm of his Saints, and with all
 his sumptuous garnish, get the upper
 hand.

¶ A 17. Wherewith he also sheweth
 the just judgement of his Justice or
 righteousness. For (s) the ungodly
 shall no more bear the dominion.
 And all whatsoever submitteth not it
 self under the Love, nor standeth ser-
 viceable thereunto, shall be re-
 out, that they corrupt none, or
 marr

(r) 4 Eld. 5. 2
 24. b. 15. 2.
 Mark. 24. b.

(s) Jer. 30.

harr the earth any more.

12. But the Love shall flourish
 (i) everlastingly in her service, be- (i) 1 Cor. 13
 cause that the Lords people *Israel*,
 which he himself hath chosen for his
 (u) own heritage, as likewise all good (u) Deut. 4. c
 willing ones, which stand submitted 32. a
 under the obedience of the Love, Isa. 19. c
 may be comforted: and so may be- ler. 51. c. 1
 hold everlastingly, the goodness or
 loving kindness of God his Father ex-
 tended through his love: which boun-
 tiful goodness, the God of life hath
 foreseen to accomplish upon his peo-
 ple, even as he in times past hath spo-
 ken the same by *Moses* his servant,
 and by the mouth of his holy Pro-
 phets.

The

The fifth Chapter.

Although now that the Levites, the Priests, the Prophets or Preachers, and also the people are all fallen or estranged from the true God-service, and that the daily offering hath ceased for a long time, and the holy of the Tabernacle of God layn utterly waste, with abominations of desolation, yet (a) is the most holy notwithstanding remained over pure and unspotted, and the high Priest (b) which continueth a Priest for ever, is also found faithful and true, for he hath still remained stedfast, in his mercy seat in the most holy.

(a) Psa. 14. a
53. a.
Rom. 3. b.

2. They are all shrunk away (c) and changed themselves, there is not one remained standing, or righteous, but are

are all turned away, either to the right or to the left side, and many by reason of their ignorance, have borne the strange yokes of the beaunted God services.

3. But this everlasting Priest remaineth stedfast like a stony Rock, whose seat endureth from (a) ever- (b) Psa. 4. 1. lasting to everlasting, as a perpetual Heb. 1. 2. Saviour; to an eternal curing or reconciliation, for the sins of his people; for his God hath appointed him to be an high Priest and a true Mediator betwixt God and man, and to (c) be an everlasting Minister, of the (d) He. 7. 2. 3. spiritual and heavenly goodness, to the end he might save the poor and miserable man, who through sins or offences lieth bewrapped in the death, and to make him alive through him: and to set him up again (e) out (f) Rom 8. 3. of the death.

4. In which spiritual and heavenly service, ministered under the obedience of the Love, the holy becometh consecrated again by the same high Priest, namely (g) the sprinkling of (h) 1. Pet. 1. 2. his Heb. 9. 14.

his own blood for an everlasting Testament, and so it is all washed and sanctified or cleansed through his blood:

5. That verily is the Gospel of the Kingdom of God and Christ, and the New Testament, (b) that same was also published in times past, for an everlasting forgiveness of sins unto all those that believe thereon.

(b) Mar. 16. b
Apo. 14. a

6. Behold this high Priest is the life everlasting, which was with the Father of life in the beginning, and is revealed unto us in the heaven, (namely in the bosom of his Father) and we (i) do behold his glory, even a glory as the only born Son of the Father, full of grace and truth.

(i) Ioh. 1. b.

7. We do witness also, that he is the true Messiah, or Christ, which was preached in the World in times past, and likewise published of him in his coming, (k) that he should be a King or Prince over the house of Jacob for ever of whose Kingdom also there shall be no end.

(k) Isa. 9. a.
Luk. r. d.

8. He is a Saviour to all people that believe

believe on him: And the (n) salva- (1) Act. 4.
 tion is, or cometh only by him, and 10. c.
 by none other, neither in heaven,
 nor yet upon the earth: for he is (m) (m) Rom.
 the end or the accomplishment of the 8 10.
 Law, upon whom all the Prophets Isa. 13. a. b.
 of God have witnessed from the be- 1 Pet. 2. c.
 ginning of the world, and he com-
 eth in glory like as is written of
 him.

9. He it is (n) which suffereth for (n) If. 53. a. b.
 our sins cause in the holy, and bear- 1 Pet. 2. c.
 eth our sins, and so hath like (o) a (o) Ioh. 10. b
 faithful Shepherd, given over him-
 self in the same holy, to be an offer-
 ing for the sin, whereby (p) to draw (p) 1 Pe. 4. a
 and arm us to the same mind, and so
 we to offer up our sins through the
 daily offering in the holy, and to
 burn the same upon his holy Altar;
 The which in his cross or patience in
 the holy.

10. So even thus doth Christ
 through himself (namely through
 (q) the incorporating us into his (q) Rom. 9. a
 death of the Cross) prepare the life Eph. 2. a.
 and peace for us, making us free, and Col 1 c. 2. b.

(r) Heb. 10. c washing (r) in from the evil conscience. And so we obtain through him in that manner, a free entrance into the holy, for to accomplish the God-service in the holy, & to intreat the abundant riches of God the Father, and the everlasting life: The which cometh unto us plentifully, and appeareth in cleanness, if that we for our parts, do (r) daily take up our Cross with Christ, follow after him in the holy, and so become (a) baptized in his death, to be an offering for the sin, whereby to be (a) justified from the sin, through Faith, & that mainly by Grace, & not by Works. Or. Behold such a manner of offering, and daily God-service in the holy, is no doubt very convenient for us to use and perform. For so then, namely in the performance of the daily offering or God-service in the holy, there appeareth or cometh to us in the Spirit, the spiritual high Priest or Christ, according to the Spirit, who is not of this earth, neither of flesh and blood, but of the heavenly

(r) Mat. 16. c

Luk. 9. 14. c

(a) Rom. 6. a

(a) Col. 1. b

(r) Rom. 4. c

§. 8. a.

heavenly God-head, & the same high
 (y) Priest, is also very needful for us, (y) Heb. 7,
 because he is faithful, and remaineth 8, 9, 10.
 for ever;

12. Whose service or high Priestly
 office, is not outward according to
 the manner of the foregoing service
 of the Elders, administered among the
 unregenerate or unconverted man, an
 in the letter, and with the letter, on
 with speakable words, but his service
 cometh to pass in the new birth of
 the inward spiritual and heavenly
 man. (z) with the ministration of the (z) Heb. 7,
 spiritual and heavenly goods, accor- 8, 9, 10.
 ding to the spiritual and heavenly
 Priest-office.

13. And to that end, (namely to
 bring men to the new birth of the
 inward spiritual heavenly man) have
 the outward ministrations of the El-
 ders, the foregoing with the man, (u)
 under the which, he to the training (u) Gal 3.e.
 up of him in all good nurture and or- 4, 5 &
 der, is kept and taught, even unto the
 new birth in Jesus Christ: through
 the which, he doth then likewise live,

- (b) Luk. 1. 8. and walk in (b) all upright righteousness, both inwardly before God, and outwardly among men; and to
- (c) Ioh. 3. a. such an upright (c) birth, or the outward services or administrations of the Godly testimonies of the holy Spirit of Love, a foregoing office, or
- (d) 2 Co. 3. a. (d) light unto the man, which witnesseth, declareth and boldeth forth the godliness unto him as in a Glass. And so then the man, if he believe the requiring of the fore-going service, and desire to stand obedient thereunto, becometh prepared thereby to the same godliness, and taught to the Kingdom of heaven. And that is the same ministration, which (e)
- (e) Gal 3. 2. reacheth to the spiritual and true being in Jesus Christ. And it is the upright Priests office, of the Elders of the holy understanding, which in its office or service, hath the foregoing
- (f) Ioh. 3. a. to the (f) new birth in Jesus Christ, as is already said; which services are all witnesses and directions, unto the very true and spiritual office in the Spirit; And although the same services

4. a.

Heb. 7. b.

1 Cor. 4. b.

Gal. 4. b.

vices

ness, being ministered in the letter, and through the letter or serviceable word, do bring (g) a great illumination, and cleanness, unto the unilluminated ones, yet are those same for all that no more but a serviceable shadow, proceeding from the spiritual and heavenly service of the great glory and cleanness of Christ, in the inward being and form.

14. For Christ according to the Spirit, hath (b) an higher function, or office, or a more excellent service, and a greater light or cleanness, then hath all flesh and blood, writing, letters, or speakable words. For he is a Minister, or an high Priest in the Spirit, (i) as a Minister of the spiritual and heavenly goods, as is before said. For he himself is the (k) right heir, in all the riches of God his eternal and Almighty Father.

15. Behold this high Priest is spiritual and life, the true (l) King and a faithful Lord, a peaceable prince: And not this or that without us: But he (m) is in us all which believe on him according

(g) 1 Co. 3. b

(b) Heb. 3. 8.

9. a.

(i) Heb. 8. a.

9. a. b. c.

(k) Heb. 1. 2.

(l) Isa. 9. a.

(m) A. 8. 17. c

according to the truth: And we shall
which abide steadfast in the truth,
have the life through him, who
neither unfaithful, nor falling away
like unto a man. For he doth not
shrink, nor fall away either from us,
or from his Father, but through the
Love (a) continueth with us and with
his Father for ever.

(a) Mat. 28. c
Joh. 14 b.

16. Also he is not changeable in
his office or ministration, like as are
the children of men, who do one
while set up one thing for an obedience,
or for a God service, and that altogether
without the service of Christ
and his Love; and then again some
other thing, which directeth not to
the true life of Christ, nor unto the
upright being of his Love.

17. But his service, will, and com-
mandment, is both now presently,
and at all times, like as it was in the
beginning, and it shall so remain un-
changeable for evermore. For his

Commandment, Will, and Precept,
is (a) nothing else but the love, and
the life of godliness: And that

(a) Da. 6. 10
Matth. 22. d
Joh. 15 b.
Tim. 1. 3

the old commandment from the beginning : (p) And it is the new (p) Ioh. 2. a
 commandment, as being for to come,
 or for to be made manifest in this
 same last time, in the obedience of
 the requiring of the service of
 Love.

18. Therefore seeing now that
 this high Priest, which is invisible,
 but yet is known in the spirit, hath
 such an unchangeable commandment
 or service among us, in the ministra-
 tion of the service of his Love : So
 standeth he likewise firm and im-
 movable towards us in the same ser-
 vice, to an everlasting reconcile-
 ment for our sins, as a true
 (q) mediator betwixt God and
 us. (q) 1 Tim. 2. a
 Heb. 9. b

19. He himself also is partaker
 with us in suffering, touching
 (r) our griefs, and purg- (r) Heb. 2. b
 eth us in his service of Love, 5. a.
 through himself, and through
 none other, or any other ser-
 vices:

20. There-

20. Therefore hath God likewise sworn unto him, (s) and it shall not repent him) that he shall continue a Priest for ever.

(s) Psa. 100. They (s) shall all become old, and become changed like a garment. But (u) his seat (as is a-fore said) endureth and continueth from everlasting to everlasting: it is very true.

Heb. 7. c.

(s) Psa. 102. Isa. 51. a. Heb. 1. b.

(u) Psa. 45 Heb. 1. a.

The

The sixth Chapter.

Forasmuch now as that that God which dwelleth in the heavens, through his bountiful Love, a revealing of the holy things unto us, out of an heavenly revelation, in his service of Love; therefore have we the more assured confidence on the same service of Love: which very true service is now in the last time come unto us for to minister, to a blessing and salvation of those men, which are good of will, to the end that they should all assemble them thereto. For the love in her service, is the (a) bait or prey whereunto the Eagles shall resort and assemble, (a) Mat. 24. and that to a unity in one band of the Luk. 17. d. Love.

2. For it shall now, whatsoever in
the

the Love loveth the peace and the righteousness, assemble or come to the service of the Love, and concordably incline them unto the same; for it is impossible that it should bide back: but that in those dayes it shall all (namely, all whatsoever loveth righteousness, and hath intended peace and love), joyn it self to One, and not refuse to have or use the unity in the Love with us.

3. Seeing that all my longing standeth towards the same, therefore hath my heart seldom any rest, by reason of my longing towards the same, and for that the godly Baite (namely the right and true service of Love) might have his ministration and declaring everywhere, whereby all Eagles, which hunger and thirst thereafter, might assemble them thereto. For the unto doubtless, shall all those which love or stand affected unto righteousness, become assembled and comprehend or knit in one Band of the Love with us.

4. They shall also give themselves there-

consent to good willingly, if they do
 not hear of such an assembling, and
 unity in the Love, and that seem to,
 know and Credit the same, let them
 be where so ever they are, or who so ever
 they be, whether the Jew, Christians
 or Mahometans, heathen or of what
 generations, nations, sects, factions, or
 religions so ever they be; they shall
 all mutually for the righteousness and
 peace cause, submit themselves which
 is under the Love. Because that they
 might every one be incorporated to
 the upright (a) stock of life, to the (b) Ro. 11. b
 laud and (c) praise of the glory of (c) Eph. 1. b.
 the living God.

Which glory of God, God hath pre-
 pared for himself now in the last time
 in the service of his Love, to the
 spreading abroad of his great name,
 (d) for that his holy name may be (d) Mal. 1. b
 known and magnified universa-
 ly. Before, or in the presence of
 which service of Love, (e) all blas- (e) Psal. 31. b
 phemous tongues must become
 dumb, all wickedness grow ashamed,
 and

And all pride about a self, to the end
that all that seareth God, loveth his
Promises and hopeth thereon, may
allow of or consent unto the office
or service of Love, and assemble
them to the Concord of our com-
monalty.

(h) 2^d Cor.
10. 2.

7. For the service of love only
shall flourish, under the which like-
wise all understanding shall come
obeying of the requiring of the said
service of Love, give it self (f) cap-
tive to an unity of peace, and to an
incorporating unto the vertues in all
Love.

8. Through which discerning, of
the upright and true service, and of
the assembling of the upright hearts
to the same, I have figured forth, or
witnessed with these present writings
and testimonies, the true Tabernacle
of God; and his services ministered
under the obedience of the Love of
Jesus Christ, according to the life,
(even as the same is by Gods grace
revealed unto me) because that we
might all of us, according to the spi-

we come to that (g) one manner of God-service of (h) upright righteousness, which God regardeth: also that all people which according to the spirit are (i) strangers and ignorant touching the true God and his service, might look into the same, also come to (k) the knowledge of the truth, and be converted to the Love (l) and her service, whereby to walk in all love, (m) as children of peace, and be peaceable brethren.

(g) Rom. 12.1

(h) Luk. 1.2.

(i) Eph. 2.4.

(k) 1 Tim.

2.2.

(l) Eph. 4.2.

(m)

9. But not in misnurter and disorderliness, according to the manner of the uncircumcised heathen, nor in contention through self-wisdom, or Scripture-learnedness, nor yet in disputing concerning the circumcision or baptism, but in all discreteness and orderliness of the upright life, according to the true circumcision, (n) which cometh to pass in the heart (the which is in laying away of the sin in the flesh) and according to the true baptism of the (o) holy Ghost, which cometh to pass in the spirit, in a new life, of the true mind

(n) Jer. 4.2

Rom. 2. c

Phil. 3.2

Col. 2.6.

(o) Math. 3.11

Rom. 6.2

Col. 2.12.

mind, full of (all) Love.

10. Therefore respect now well the upright Judgement in your hearts. For all hearts shall bow in this last time (p.) become manifest.

(p) Luk. 2. d

11. There shall also be found but one manner of heathen foreskin or uncircumcision. And all hearts of the heathen or uncircumcised, being without ~~any~~ ^{any} Gods sanctuary, and without the commonalty of Israel, or of Christ, (let them then hold what God serves they will) shall through the foreskin of the sinful flesh, appear manifestly to be uncircumcised, and to stand captivated with the disobedient knowledge (p.) Of such uncircumcised ones there shall not one come into the sanctuary.

(q) Isa. 52. a
Eze. 44 b

12. In like manner, there shall also be found but one manner of circumcision, Baptism, (p.) and House of Israel or Christ, and all the Saints or holy ones of God, that are of the house of Israel or Christ, shall walk under

(r) Isa. 56. a
Eze. 37. c.
Ioh. 10. b

under the obedience of the Love, and have their fellowship with us within *Jerusalem*, the (1) holy City of God (1) Apo. 21. 2 from heaven.

13. And the same likewise shall be one manner of Tabernacle of God, or house of the Lord, wherein Gods light, (1) yea he himself (1) Apo. 21. c shineth as a light and cleernes unto Isa. 60. his people Israel, because that they all may even free without anguish, and without fear walk peaceably in his light.

14. From whose hearts (u) the forehead of the sinful flesh, and of the disobedient darkneses shall be put away; for the light that ariseth over *Jerusalem*, according to the promises, (x) shall shine about them all. (x) Isa. 60 a. c. Whereunto likewise all people that have a lust to Israels God, and to his Law, statutes and rights, (y) shall be assembled, and offer or bring unto the glorious God in his holy Tabernacle, oblations and gifts, (z) which are acceptable unto him, according to the same manner, like as in times past, (y) Isa. 2. 2
11. b. 13. c.
Mich. 4. a
Zach. 8. c.
(z) Is. 56. 3
Ier. 33. c
Eze. 20. 2
Mal. 1. b. 3. c.
Rom 12. 2

past, God hath shewed and commanded the same unto *Moses* his servant.

15. Which holy Tabernacle of God with his fore-front, holy, and most holy, together with his God-services, of the Levitical Priests and sacrifices, and the service of the high Priests office, God hath in times past, set forth figuratively unto the people of Israel by (a) the service of *Moses* and *Aaron*, or figured forth the same as shadows of the true being or substance of the spiritual or heavenly goods, which were revealed or shewed unto *Moses*, to the end (b) that they should never more forget the being of the same, but continually remember it, and in the obedience of the commandments and ordinances of the Lord, should wax zealous, and proceed on after the same.

(a) Ex. 25,
26, 27, 35,
40.

(b) Exo. 19,
20 a. Deut.
4, 5, 6, 7, 8,
9, 10. Psal.
50. b. Jer.
7. c. Zach.
7. a. b.

The

The seventh Chapter.

BUT when the people of Israel did cleave or incline with their hearts wholly to the Figures, Images or Shadows, and accepted and used the same for the upright God's service it self, in such sort as though God required the Images or Shadows, and that they were not chiefly and above all inclined to the upright being of Christ it self, which yet notwithstanding God requireth thereby (wherein also the Figures, Images and Shadows do point) therefore hath God liked or allowed of none of their services, (a) neither have they likewise pleased him, but have rather been unto him a loathsomness, and an utter misliking.

3. Therefore hath God also had:

(a) Psal 50;
1. b. Isa.
1. b. 59. c.
66. a. Jer. 6.
7. c. Mic. 6. a
Zach. 7. a
Mal. 1. a

no lust or pleasure unto such people, because they served the Images and Figures, and not their Lord their God only according to the truth, like as it standeth commanded in the Law of the Lord, and is required by the Figures.

3. Which abuse towards the Images and Shadows, God hath oftentimes rebuked, and witnesseth unto them by the mouth of his holy Prophets, (b) that they should turn them unto the Lord their God, from those same Images, and those their abominations, whom they served with the delight of their hearts, against the requiring of the Law.

(b) Eze. 14. 2
Zac. 14. 2

4. Even thus hath God many times, by his servants the Prophets, required the fruits of the Law, and the outward form and observation thereof, which many could not distinct or divide asunder.

5. But seeing they were bewitched with the Images and Figures, and blinded by them, through their ignorance (which blindness was the uncircumcision

circumcision of the heart) so have they by that occasion looked into, or esteemed the services of the Images or Figures to be Gods requiring, or to be the true God-service it self, and have accounted Gods Prophets, that pointed upon the very truth, or verity it self which was required, to (e) (c) 3 K. 12. c. be false, and many times have put Jer. 8. 2. 10: a them (d) to death. 26 b. 32. a.

6. Although they supposed them- (d) 2 Par. selves now to be Gods servants, or to 19. c. use and maintain the true God-ser- Math. 23. d. vice: yet were they notwithstanding in that their false use, the very right Idol-services, observing the God-services falsely.

7. Even so goeth it likewise with all those which look into, or esteem the outward God-services, or the outward obedience, for the true being or real substance it self, also do administer the same in that manner, and so go on therewith, and do not through those same, or by their means turn them in the Spirit unto Almighty God.

8. Seeing now that the God of life doth not require the Images, Shadows, or Figures by the Law, but that which is the living being, or substance it self; therefore hath he also at the last, out of the grace of his Love, which continueth for ever, revealed (e) the true being through his Christ, unto his people Israel, as the same was required by the Law, and by the Images, Figures, and Shadows, shewing clearly and plainly thereby what is his will, even as he had in times past, through the services and his Prophets both required it; and also as being to come, promised the same. In which time of the heavenly Revelation, and of the spiritual birth or generation of God, according to the Spirit, many in Israel rejoiced them.

(e) A8. 2. a.

9. Seeing now, that the resurrection of the dead was come to the house of Israel, as that God raised up unto them his Christ; (f) as the firstling risen from death, therefore did many in those dayes hope upon

(f) A8. 2. d.
3. b 10. c.
13. d.
1 Cor. 15.

upon the comfort of Israel, or (g) (2) A8. 1.
 their restoring and setting up, even as
 God had fore-spoken the same by his
 Prophet (h) Ezekiel.

(h) Ezek. 37.

10. But the God of their Fa-
 thers, who forsaketh not his peo-
 ple Israel, neither forgetteth the
 same Covenant that (i) he made
 with their Fathers, hath preserved
 or kept in his own secretness the
 time of his wonderful Works, and
 the mercy towards the dead of the
 house of Israel.

(i) Deut. 4.
 Luk. 1. 8.

11. For in those dayes many
 in Israel understood not the won-
 derful Works of God, nor yet
 the Grace towards salvation, that
 was opened or come unto them ;
 But they became blinded, or e-
 stranged from the same and knew
 or understood not in what man-
 ner the restoring or setting up
 of Israel was to come to pass ;
 For God had stayed or reserved
 the same restoring, because he
 would in the last time, through

the same, make (k) his holy
(4) Mal. 1.2 name known, glorious, and re-
nowned among all the heathen,
or people, according to the Pro-
(5) Isa. 11. b mises, and so to (l) reveal to
Luk. 2. d his people Israel his Love, the
Banner of true Righteousness.

... the same, make (k) his holy
name known, glorious, and re-
nowned among all the heathen,
or people, according to the Pro-
mises, and so to (l) reveal to
his people Israel his Love, the
Banner of true Righteousness.

... the same, make (k) his holy
name known, glorious, and re-
nowned among all the heathen,
or people, according to the Pro-
mises, and so to (l) reveal to
his people Israel his Love, the
Banner of true Righteousness.

The

The eighth Chapter.

FOR which cause sake, the grace
 of salvation, which was opened
 or come unto them from out of
 God, and the (a) light and life, which (a) Ioh. 1. 9.
 was the Father, and which was re- 1 Ioh. 1. 9.
 vealed in Israel for a Christ of God,
 was published, or preached unto all
 people, for a witness of the resurre-
 ction of the dead, and for a Gospel,
 or a joyful Message of the Kingdom.
 And moreover the Kingdom of the
 God of heaven became manifest in
 Israel, and was witnessed both among
 them, and at *Ierusalem* : as namely
 that that which they heard and saw,
 whenas the fiftieth day was fulfilled,
 were the wonderful Works of God,
 whereof *Isaiah* the Prophet had spoken
 before, (b) and it shall come to pass (b) Isai. 1. 2.
 saith A. 2.

(c) Luk. 21.

(d) Isa 59. c
Rom. 17.

saith God in the last dayes, when the end of the (c) suppression of *Ierusalem* is come, and the fulness of the heathen is come in or performed, (d) because that all Israel in that sort become saved, according to the Promises.

(e) Gen. 12,
15, 16, 17,
21, 22.

3. Wherein God now sheweth, that he is not forgetful of his Covenant as he hath (e) made the same with *Abraham, Isaac* and *Jacob*, and that he is a God of *Abraham*, and the God of his seed for evermore; Through whom he hath in times past made known his holy name, and will also in the last time make it known therethrough, according to the Promises. And they shall effectually

(f) Deut. 3. d
Isa. 43, 44,
45, 48.

perceive that (f) he the God of Israel is only the Lord, and that besides him there is no God more; and that all heathen that fear not the same God, nor yet do learn to keep his Laws, Statutes, and Rites, are an ignorant people, without understanding, even as hitherto it hath appeared, among many multitudes of people

ple or heathen ; who through their own wisdom (how ingenious and through-lighted, or clear of understanding soever they have been) have (c) not known or understood Gods (c) 1 Cor. 1. b. 1
holy wisdom.

3. Therefore hath it pleased God to (b) shame the world in her wisdom to encompass or go beyond all (b) Isa. 29. chosen religions, in their self-framed 1 Cor. 1. b
holyness, and to save his people through himself, because he would establish them all in his Love, to become a Temple for his holy dwelling: In the which (i) God doth be- (i) 1 Cor. 3. hold his best beloved whom he hath Heb. 1. a
always loved from the beginning; namely the very (k) like being of his (k) 1 Cor. 4. God-head, the which the God of Col. 1. b
life hath formed in the man from the beginning.

4. But alas this same is unknown unto many, or they are by reason (l) (l) Gen. 3. 4 of their fall and estranging from God, so covered with the darkneses, that they cannot, according to the spirit of the inward man, behold the being,

- bring, or real form of their God.
 But when as the man, through the
 hearing and believing of the gracious
 word turneth him in the spirit (m) unto
 (m) 2 Cor. 3. b. 4. a God, then becometh the fore-skin
 of his flesh, or the covering of the
 sin put off from his heart. For (n)
 (n) Ioh. 4. b 5. c. 14. a God is a Spirit, a Light, or a Life,
 and is not otherwise known, and be-
 held, but in his own spirit, light and
 life.
 5. Now when the man turneth him
 (as aforesaid) thereunto, under the
 obedience of his gracious Word, and
 service of Love, the samelike being
 cometh unto him in the spirit; then
 (o) Eph. 5. b (o) is the Image of God, raised up
 in him, and awakened unto him in the
 spirit.

6. That same verily is the life,
 whereof the Kingly Prophet David
 hath spoken in time past, where he
 (p) Psal. 17. b saith, (p) I will behold thy face in
 righteousness, I will be satisfied when
 thine Image awaketh.

7. When the man turneth himself
 (q) Ez. 18. d. in the spirit, (q) unto God, as also
 Joel 2. b. humbleth

humbleth himself with all his heart,
to the holy and gracious Word, and
is good of will to the obeying of the
requiring of his service of Love, then
appeareth to him the difference be-
tween the (r) holy and unholy. (r) Lev. 10. b

8. Now when the man turneth Eze. 44. a
himself away from the unholy of
the uncircumcised hearts, and turneth
him obediently to the holy, or to
Gods sanctuary of all God-fearing
and circumcised hearts, and wholly
gives himself to enter into the same,
and that so (r) the fear of the highest (s) Pro. 1. 2
God gets a shape in him; then doth Eccl. 1. b. 2. 2
the right departing out from all hea-
thenishness, and the entrance into the
forefront of the true Tabernacle of
God come to pass even there with the
same man. For he goeth out of the
uncircumcision into the circumci-
sion of the (r) foreskin of his heart: (s) Jer. 4. 2
and receiveth in that sort, through
the service of the holy and gracious
Word, Gods Covenant of circumci-
sion in the flesh.

9. In which service of the holy
and

and gracious Word, ministred in the fear of God, the fore-skin or covering of the darkneses: wherewith all

heathen are cover-

(a) Isa. 29.
2 Cor. 3. The true fore-front of the holy and true Tabernacle of God, is

(x) 2 Pet. 2. the turning unto
4. Heb. 12.2 God in the fear

of God, and so through the service of the holy and gracious

Word, to separate ones self from all heathenish mixture, or to

turn away or circumcise ones heart from all wickedness, which

(y) Rom. 2.
Phil. 3.
Col. 2, b

fore-front in his service, is the up-right circumcision, which maketh the right difference

ed or grown uncircumcised, is (*) put off. The which is

the laying away of the (*) sin in the flesh, whereby to

shew due obedience, according to the Law of the Lord, namely to

fear God uprightly, to desire the good with fervency of heart, and to circumcise or purge

the heart, and all whatsoever is manly. The which is

(y) the true circumcision that God regardeth.

10. Finally that same is the fore-front

front of the true *severance between*
 Tabernacle of *the holy and un-*
 God: and the right *holy, and between*
 difference (2) be- *the circumcised* (2) Lev. 10. b
 twixt the circumci- *ones, the Lord Eze. 44.*
 sed, and the uncir- *people, and the*
 cumcised heathen. *uncircumcised, or*
 Betwixt those that *heathen,*
 fear God, and are
 good of will, and those that fear not
 God, and are evil of will, and (a) so (a) Jer. 7. c.
 live according to the sensuality or 11. a. 13, 18.
 self-mindedness of their own desires,
 or according to all manner of light-
 mindedness; as that are without rule,
 loose, unbridled, or wilde of heart,
 and do neither love nor obtain any
 wisdom, nor any holy knowledge;
 whose hearts take hold of nothing
 else but all manner of filthi-
 ness.

11. But through the fear (b)
 of God, by means of the circum- (b) Prov. 1. 8
 cision of the heart, through the Eccl. 1. 2, 2. 5
 good will, the man cometh to the
 godly wisdom, and holy knowledge,
 and

and so the fear of God driveth him to turn away (c) from the sin. And then proceeding forward, even to the holy, he becometh justified from the sin through the Faith, in the daily taking (d) up of his Cross, in like suffering with Christ, till unto (e) the death of the sin, which is the daily offering in the holy.

12. But now when the man is turned (f) unto God with a good will, in Godly fear, and under the obedience of the Love is coupled or joyned to a Commonalty of the Saints of God, then is he departed out of the heathenship, and hath at that time his conversation or fellowship with the administration and discipline of the holy Word, ministred betwixt the fore-front and the Altar of the holy offering, till that his offering and gift be (through Faith) begun or taken in hand, in the holy for a burnt offering, through

through which burning of the offering upon the holy Altar of the Lord Jesus Christ in the holy

(g) the Peace betwixt the man and God the Father is prepared.

(g) Isa. 57. b
Eph. 2. b

F *The*

The ninth Chapter.

BUT for as much as this true God-service in the holy, is not yet (according to the inward man in the spirit) known unto every one, nor understood according to the truth, and we do find many young and little ones of understanding, many feeble and weak ones, and many uncertain consciences: all which notwithstanding do stand bent and well-minded, with a good will towards the Love, and towards the holy understanding. So is therefore the life of righteousness evidently witnessed unto them out of the service of Love, which testimonies of the truth, are likewise administred unto them through Doctrines, speakable words, or with writing, (namely, unto those that have turned from the heathenship, and so endeavour them to the obeying of the word and his service, and which do fear God) with which service, there is required of them, the

the obedience to the Love of the Father, (a) to a sustaining of them, whereout some better thing is yet to be hoped for. (a) Gal 3. c 4. a. Heb. 7. b.

2. That same is verily the daily God-service, which is well pleasing unto the Lord, and the upright Ceremonies, which be ministred before the Lord, unto the God-fearing hearts, by the Ministers of the holy word.

3. Which Ministers with the same service of the gracious and holy word, is the Levitical Priests office, wherethrough the slain-offering is prepared before (b) the Lord, among (b) Jer. 33. b the little ones, and sinners, who bear sorrow and grief for the sins cause; also the burnt-offering is begun, and daily used, & the meat offering likewise kindled and offered up.

4. Which service likewise of the Levitical Priests office alwayes stands or continues before the Lord, in the service of his Love, as a mutual assistance and strengthening for the little or weak ones: and that altogether in the Love to the serviceableness of the Congregations, for the

the sins of the ignorant.

5. Which service of the Levitical Priests office, God would not have required, if the man had not fallen into the sin, but had still walked uprightly in the light of God.

6. But forasmuch as it hath not gone so with the man, therefore hath God, even of necessity, added the same service unto his promises, for to inform therewith the unilluminated ones, the infirm, weak, and young ones, or little ones of understanding, who do yet oftentimes sin, and are of little growth in Faith, and so to assist and serve them therewith for a certain time, betwixt the fore-front and the Altar, for an entrance unto them in the holy, & to bring unto the high or great God of heaven, (d) such an offering as is delightful unto him.

(d) Psa. 11. d

Isa. 56. a

Mal. 1. b

Rom. 12. a

7. Even thus become they all converted or turned away from the sin, and succoured or trayned up under the service of the Love, to the (e) knowledge of the upright life of the Just, to the end, that they may all be

(e) 1. Cor. 1. 8

1. Th. 1. a

(f) 1. Joh. 1. 7

come one, even as of one mind (f) in the Love.

8. Now

8. Now when one doth know the same life, according to such an upright service and nature of the Love, and is grown believing towards the same, then is there revealed and brought in the spirit unto the Believers, the boldness to enter into the holy, for to accomplish the service of God, and his requiring in the holy, like as God is requiring the same accomplishment by the Law and the Prophets, and by the service of the Elders in the holy understanding, which accomplishment in the holy, is our offering in the offering of Christ, through his (g) blood, (g) He. 9. b. 2 which prepareth for us a new and living way.

9. Behold that is the true God-service, through Christ in the holy, which is now by Gods grace opened and brought unto us, to the end to set up the righteousness in the same through Faith, which is required by the Law and Ordinance of the Lord. For whatsoever is (b) impossible for the Law to do through (b) Rom 8. 3 works,

works, that same is accomplished in Christ through Faith: whereby Christ is in that manner the accomplishment of the Law: and greiveth the upright righteousness among his Believers, and establisheth them in the same, or applied unto them.

10. Therefore Christ is no breaker, (2) Mat. 3. b but a fulfiller of the Law: for (1) Christ came not to make void, or break the Law and the Prophets, but to perform them, because the righteousness that is of value before God, may be made manifest through the light, to an everlasting establishment of the promises of God: made unto the Fathers, whereby to wash and cleanse the man from his spotted or c. 2. 9. 11 (2) evil conscience, that he might laud God with peace and joy.

- (4) Heb. 9. b (1) But this daily God service betwixt the front and the Altar in the holy which is prepared and ministered by the service of the holy and gracious Word, and by the Priests office out of *Lev.*, or by the Elders in the holy understanding, is the service c. 2. 10. 11 (2) which

which God hath added to his (l) Promises made unto Abraham, to a strengthening of the belief extending to the Promises; Because the man should with a good courage in the good and godly life or righteousness, among the Elders in the holy understanding, (m) grow up therein to an establishing of the Promises of God the Father.

12. In such manner, doubtless is the same service of the holy Word, which is administered by the Elders in the holy understanding under the obedience of the Love, very profitable and further some for the good-willingness, the while they (n) are yet little or young in the godly understanding: And for those that like unto children, stand simply submitted under the Love, to the end that no man should err, through any ignorance, nor tye his heart to the imagination of his own spirit, but only have regard unto the service of Love, to the obeying his requiring until that the daily God-service in the ho-

(l) Rom. 4. b
5. c. 7. a.

(m) Eph. 1. b

1 Pet. 2. a

(n) Gal. 4. a.

(s) 2 Pet. 2. b

(p) Job. 1. a

(y) 2 Cor. 4.
Gal. 4. b

ly be begun with him, and have his full course with him; Also till the true (s) light come unto him, and the day likewise appear from on high, or as a cleanness of the morning star arise in his heart, and that the everlasting (p) life be come unto him in the spirit, according to the truth, and have (y) a shape in him, as a Kingdom of God or of Christ, which is the upright being, or real form itself, full of all Love.

(r) 1 Co. 3. b

13. Till unto this same day (namely till that the light of life, as a true being, an upright righteousness, be come unto the man) doth the daily God-service for the sins cause endure in the holy, so long also (r) remaineth the veil before the most holy, namely till the holy be performed, or ministered in his full course of ministration, with upright daily oblations, which are acceptable unto God.

14. But this daily offering, or gift which the man is Debtor to offer, in the holy, or that wherein God hath

bath a pleasure, is not alone the outward ; for God hath (1) never willed (4) Pl. 40. 50.
nor required the same without the good will of the heart.

15. Therefore it is a spiritual offering, proceeding out of (1) a lowly (1) Pl. 11. 2
and humble heart, and the beginning Isa. 57. 66.
of the same upright offering sound-
ed even thus, in every man that is
good-willing towards God, and to-
wards his righteousness,

16. O God I come, and have a
lust to (2) do thy will: (2) Pl. 40. 2
Heb. 10. 2

17. Now when the man findeth
himself thus minded, and desireth to
enter into the service of Love, and his
requiring in this sort is his heart pre-
pared and altogether become willing
to (2) take up his Cross, and obedi- (1) Mar. 16. c
ently to follow after the (1) cru- Luk 9. 14. c
cified and killed Jesus Christ, in the (1) 1 Pet. 2. c
belief, under the obedience of his
love, till unto his death, (even the
death of the Cross) (2) and to be (1) Rom. 6.
baptized into the same death, where- Col. 2. b.
by to enter even so into the life, out (1) 1oh. 3. a
of the deadly sin, (2) through the Rom. 6. 8. b
second 2 Cor. 4.

Second birth, from death. Where

02.04.17(1)

through he is like-

The true holy, of wife made free, or

the holy and true delivered from all

Tabernacle of choosing of this

0.12.10(1)

God in the belief, or that, according

sending to the to his own will or

working of the pleasure, saying

for in the after, with his whole

following heart:

Christ, till unto 18. O GOD,

(b) AA 92

the second birth (b) WHAT

from the death, wilt thou have me

(the which is the to do?

willing obedience 10. Behold in

of the belief, such a mind, to

which holy, and tent or inclination

his service, or to the obedience

0.12.10(1)

obedience in the of the belief, and

(c) Fecl. 2.1

belief, wherein to continue (c)

Mark. 14. 5

the death of the steadfast therein till

sin somewhat, to unto the death,

pass, in the very and to the new

0.12.10(1)

true holy, and the birth from the

right difference death, consisteth

between the most the mans conver-

tion

0.12.10(1)

king of all the generations of the earth.

21. By this means, as is said, the man cometh again to his soundness, and to his (i) precious freedom, whereunto (k) God hath created him from the beginning: as being unbound, or untied from all vain and unprofitable things.

(i) Ioh. 8. d

(k) Gen. 1. c

Sap. 2. c

Eccles. 17. a

N
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(a)
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bol
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Sa
lik
(b)
Ch

The tenth Chapter.

NOW when as the service of the offering in the holy hath once had his full course, with such a good will as is aforesaid; and the debt-offering, sin offering, and death-offering, is all through the like-suffering of Christ, accomplished on the Altar, through the belief; then (a) doth the vail, as opening asunder, divide it self from before the most holy: and so there is then discovered in the most holy, the mercy-seat, the Ark of witness, and the heavenly bread, with many costly treasures pertaining to the most holy Sanctuary; and all that sanctified likewise that is in the holy, with the (b) sprinkling of the blood of Jesus Christ the high Priest, for an everlasting

(a) Isa. 25. 8

Math. 27.

2 Cor. 3. b

(b) He. 9. 10.

lasting forgiveness of sins.

2. That verily is the New Testament of the grace of God, touching the sins of the people, even as God hath promised the same to the house of Israel, and to the house of *Judah*, for a steadfast and continuing Testament.

3. This high Priest over the house of God, is the old antient one in the holy and godly understanding, and is the (a) first born of all creatures, (b) who was slain with the death of the Cross, and hath suffered in the holy, for the sins cause, and is (c) as the firstling risen from the death, where through he hath prepared the everlasting life for all his Believers, which follow after him in the holy (d) till unto the death of his Cross.

4. He himself verily is the Light and Life that is everlasting, which was (e) with the Father from the beginning, and is at the right hand of the (f) Almighty, in the heavenly being or estate, who also as high Priest, entrencheth into the most holy, maketh alive

(d) Col. 1.

(e) Rom. 6. a

Phil. 2. a

(f) 1 Cor. 15. c

Col. 1. b

(g) Mat. 16. c

Rom. 6. a

1 Pet. 2.

(h) Ioh. 1. a

Psal. 2. 10. a

(i) Heb. 1. a

alive his believers from (k) the death (l) Rom. 8. b

and (i) poureth forth the holy spi- 1 Cor. 12. b

rit of his love a Eph. 3. a. b

bravely over Col. 1. 2. b

them, to an ever (l) Eze. 36. c

lasting blessing; Isa. 44. a

and that is the Loel 2. c

perfection of Aa. 2. b

all that which goeth

before, and the

most holy of the

true Tabernacle

of God, and

Christ, who

5. This high

priest in the most

holy, (namely in

the Love, the ever-

lasting life, and the

perfection.) is a

King (v) and

Priest for ever, ac-

cording to the or-

der of Melchizedek,

as an ever-

lasting Saviour in

the same service as

to

nistred

The true, most

holy of the holy

and true Taber-

nacle of God,

the Love, the

everlasting life,

and the perfecti-

on, from which

most holy in his

service (that is

in the making a-

live from the

death, in the pour-

ing out of the

holy Ghost, and in

ministring of the

spiritual and

heavenly goods)

the vale is put

away, whereby

we obtain the

everlasting life

of God in his

cleanness, in the

same service as

Eph. 3. a. b

Col. 1. 2. b

(l) Eze. 36. c

Isa. 44. a

Loel 2. c

Aa. 2. b

(m) Psa. 110.

Heb. 5. a. b. c

7. c. 8. a. b. c

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

or. 8. d. H

1.8.10.10
 2.1.10.10
 3.1.10.10
 4.1.10.10
 5.1.10.10
 6.1.10.10
 7.1.10.10
 8.1.10.10
 9.1.10.10
 10.1.10.10

testified under the
 obedience of the
 Law of the
 holy Ghost, which
 most holy in his
 service, maketh
 right difference
 betwixt the liv-
 ing and the dead;
 for in that same
 service doth the
 resurrection of the
 righteous life
 from the death,
 come to pass or is
 wrought; and
 that is the joy
 of life, proceeding
 out of the hea-
 venly being in
 the Kingdom of
 God the Father,
 with Christ in the
 everlasting life.

(n) Pl. 40.1
 Isa. 51.2
 Jer. 31. d
 Heb. 8. 10.

to his people to
 their eternal re-
 conciliation with
 God the Father,
 and he himself doth
 through himself,
 herit them, or
 make them heirs in
 the everlasting life,
 and that is the
 establishing of the
 true Testament,
 which continueth
 firm for ever be-
 fore God the Fa-
 ther.
 6. For through
 the light of the
 same Testament,
 is Gods Law, Ordi-
 nance, or Do-
 ctine, (n) plant-
 ed in the hearts of
 the Believers: and
 given unto them in
 their minds: And God remembreth
 no more of all their former sins, and
 that

that is the establishing of the promises
of God the Father and of the be-
lief of Jesus Christ.

Among those children of the
New Testament, or holy Gospel, the
vain is put away from the most
holy, and the precious garnishings of
the spiritual and heavenly goods, de-
clared and brought unto them, as an
everlasting heritage of God and
Christ; and they (namely) the chil-
dren of the New Testament, be taught
in that sort to the Kingdom of God,
and made heirs in the everlasting life,

(p) and have nor use any thing but (p) Ro. 12. b
Love, Peace and Unity one with
other, and a good conscience in Je- Col. 3. b
sus Christ through the holy Ghost, 1 Per. 3. a
the Love of God the Father, which
God (q) hath poured abundantly in- (q) Rom. 5. a
to their hearts. Tit. 3. b

8. Behold (r) that is the true Je- (r) Apo. 12. a
rusalem, which descended from hea-
ven, and also the most holy of the
true Tabernacle of God, which is
prepared of God from everlasting,
and which by God's grace is come un-

(1) Isa. 2.3
Mich. 4. a

(1) Isa. 1. c
Zech. 8. c

(u) Dan. 2.

(w) Apo. 19. a

to us in this time last time : In the
which *Sion* is established, (1) out of
the which the Law and the word of
the Lord proceedeth: (1) And unto the
which all people, which have a lust
toward God, shall assemble them,
and rejoyce them therein, according
to the Promises: For it is the Foun-
tain of life full of all virtues, and
the undisturbable (u) Kingdom full
of all Love, peace and godliness,
wherein that song (w) Allelu-jah, is
sung for an everlasting song of laud
unto God.

Behold this Kingdom full of
all pure beauty, full of light and life,
and full of all delightfulness and
riches of God the Father and of
Christ, hath been long hidden and
unknown for the sins cause of the
people, by reason of which sin, the
children of men have not beheld this
glorious cleanness, neither can they
endure the beholding of the same de-
lightful cleanness.

Because now of this blindness
of the darkness which hath covered
the

the earth & because of the unwilling-
ness of the manly generation: there-
fore hath the ever-rich bountiful God
been forced to reserve or keep secret,
all those things in the holy and hea-
venly being: (x) which riches of (x) Eph. 1.6
God the Father, are now notwith-
standing coming unto all good will-
ing ones, which love the peace for an
everlasting heritage according to the
Promises.

11. With which beauty of the
heavenly riches of God, God is now
in the last time a drawing of us all un-
to him, to wit all we which are good-
willing towards him and his righte-
ousness, and which for the peace
cause do submit our selves under the
Love, whereby to make known unto
us through his Love, and through the
declaring of his heavenly riches, his
holy will, to an health to the earth,
and to the honour and glory of God:
and verily now in the last times,
to a joy and peace, in all love; to the
end to prepare in that manner, under
the obedience of the Love an ever-

lasting peace upon earth, according to the Promises.

(y) Deu 32.a

12. Therefore (y) rejoyce you ye heavens and earth, which hope upon

(z) Isa. 62.

God : For behold (z) the salvation of God is now come that it may be

(a) Plz. 1.12.a

revealed, to the (a) renewing of all things that are waxen old : for (a)

Eph. 1.b

the new heaven, and the new earth, wherein righteousness dwelleth, and

Heb. 1.b

(b) Isa. 61.66

which perpetually continue before God, upon which men have waited

2 Pet. 3 b

Apo 21.a

according to the Promises, do now come with triumph in glory.

(c) Isa 28.a

13. In which very same time, (c) the Lord will be a lovely crown and

glorious garland unto his people that remain over : and a spirit of equity

unto those that set in Judgement, and a strength unto those which come

again from the battle to the gates.

14. Even thus verily in those daies shall God perform all good towards

Israel, and establish among them, all what he hath promised and covenanted to them in times past, by the

mouth of his Prophets.

15 For

15. For the chastisement executed
 for the sins cause over the Lords peo-
 ple, and over the miserable and com-
 fortable ones, over (d) whom all tem- (d) Isa. 54. a
 pests do happen or come, shall cease :
 and they shall revive all beauty, peace
 and delightfulness, and be (e) an- (e) Psal. 45. 2
 ointed with the oyl or ointment of 1 Ioh. 2. 6
 joy ; for the Scripture, the Law, and
 the Prophets shall be fulfilled and
 not broken: and it shall come to pass
 over the world, and also over the
 Lords people, even as it is written
 thereof : The Lord grant us mercy
 and lead us into his wayes, *Amen.*

G 3

The

The eleventh Chapter

Here have we figured forth unto you, ye dearly beloved, a certain circle: In the which we have described unto you in writing, and figuratively set forth, both the way of the heathenish p, or of the uncircumcised ones, (a) which leadeth or reacheth to the everlasting death and condemnation, (whose death, being or estate, is the strange being, before or in the sight of the Lords people Israel) As also contrary wise, the simple and plain way, (b) of the good-willing hearts to the righteousness, which leadeth to the entrance of the true Tabernacle of God in the spirit, and reacheth to the everlasting life:

(a) Mat. 7. b.
Luk. 13. c

(b) 4 Efd. 7. a
Math. 7.



THE WORLD AS IT WAS IN THE YEAR 1000

1000

(c) Psal. 4 a

2. If the man now have by Gods grace, gotten a good will to enter in- to the upright way, directing to the everlasting life, then must he with his heart, (d) depart out of the heathen- ship or uncircumcision, and out of the straying being or nature, yea from all what is not any being of God, also separate himself from the darkness, and turn him (e) to the Lord his God, namely to the God of life, the (f) true light, full of light and life, who hath created both him and all what is an thing, (g) like- wise fear the same living God; and circumcise his heart from (h) all manner of darkness, namely from all abominations of desolation, which do separate the man from the living God.

(d) Isa 51 b

2 Cor 6 b

Apo. 18 a

(e) Isa 45 a

Jer 18. 25 a

25. b

18. d. Joel

2. b

(f) 1sb. 1.

(g) Luk. 1. 2.

b. c.

(h) Deu. 10.

b. 30. a

Jer. 4. a

(i) Apo. 7 b

(i) Deu 10.

b. Jer. 4. a

3. See or annoint your eyes with eye-salve, that ye may see, (k) circumcise your selves, or put away the foreskin of your hearts, and continue not stiff-necked, for that ye may rightly understand and know the true life, which is a life
unto

unto you, and may live therein.
 4. For even therefore, because that
 the life might now in the same day,
 through our (1) most holy service. Of (1) Deu 30.6
 the Love, be understood from the Ecclef. 25.3
 death, and the light known from the
 darkness; So have we out of the
 Love to the righteousness, described
 and figuratively set forth, even in the
 most evident manner, here in the same
 Circle, both these wayes, both of
 death and of the life, and all the
 ends whereunto each one hath his
 passage or course. The which the in-
 ward man entreth into, or liveth
 there, whether it (m) be then the (m) Exo. 18.
 deadly sins, extending to the eternal Rom. 6.8.2
 death, or else the righteousness to the
 everlasting life.

5. Hereunto next adjoyning, fol-
 loweth the Figurative description or
 declaration of the inward Taber-
 nacle of God, according to the spi-
 rit, after the which we do treat at
 length in large manner of both these
 natures, which do bring in either the
 death or the life; and we have like-
 wise

wife signified or marked out by writing, the names both of the confused and of the Godly being or nature: Take it to heart, for it yieldeth to every one of us, either the death or the life.

The twelfth Chapter.

THE true fore-front of the house of God, or of the true Tabernacle (a) is the fear of the living God, serving to a turning away from the sin, and from all heathenish foolishness. Through whose service, and through the obedience of the requiring thereof, the man becometh circumcised in his heart, in (b) the laying away of the sin in the flesh, and to the obtaining of the knowledge of the truth of God, entering into the way of peace.

2. For



The Way to the Truth -
in his same form of the love and gracious word
under the shadow of the love in the fear of God
which is to be in the heart and under the bright representation
of the man to the living God and so walking in the fear of God
he is sanctified of heart and is turned away from all the
bondage of the heart which being shall not be in
destruction but be prepared
to the entrance into the
Sanctuary of God. For
Rom. 4.4. - wherefore we
are to be with all your
heart in the fear and love
of God which is the beginning
of wisdom or the first entrance of the true
Tabernacle or house of God in the spirit.
whereof God himself is the Woman
Therefore ye not therefore from the Lord
neither have neither trust in man
neither take flight for your own
strength and so in
heart the Church

Love God

2. For the same circumcision of
the (c) heart, is the true circumci- (c) Phil. 3. 2
on which cometh to pass in the spi- Col. 2. 11
rit, and not in the letter, whose praise
is not of man, but of God, Rom.

3. Therefore (d) circumcise the
foreskin of your hearts, and be not (d) Jer. 4. 4
hence forth stiffnecked any longer,
Deut. 10. 8.

4. Plough (e) upon the new, and (e) Exe. 30. 1
sow not among the thorns; circum-
cise you unto the Lord, and put away
the foreskin of your hearts ye men of
Judah, and ye people at Jerusalem,
Jer. 4. 4.

5. There shall none (f) come in- (f) Isa. 52.
to the Lords sanctuary that hath an- Joel. 3.
uncircumcised heart, and an uncir-
cumcised flesh Exe. 44. b.

6. Therefore shall the Lord thy
God circumcise thy heart, and the
heart of thy seed, (g) that thou maist (g) Gen. 10. 6
love the Lord thy God with all thy Math. 23.
heart, and with all thy soul,
that thou mayest live, Deut. 30.

7. If thou (h) wilt turn thee O Is- (h) Deut. 10. 6
rael Isa. 19. b

(i) Jer. 1. 16
Zach 1. 3
Mal. 3. 2

rael, then turn unto me, saith the Lord, and if thou wilt put away (i) thine abominations from before my face, then shalt thou not be driven out, but then shalt thou without hypocrisie, swear rightly and holily, (as true as the Lord liveth) and the heathen shall be blessed in him, and make their boast of him, *Jer. 4. 2.*

(k) Mar. 4. 10
Luk. 4. 2

8. Thou shalt fear the Lord thy God (k) him shalt thou serve, him shalt thou cleave unto or depend upon, and swear by his name, he is thy praise and thy God: *Deut. 8. a. 10. b.*

(l) Psal 24. 2
Jer. 27. 2

9. Behold the Heaven, and the Heaven of all Heavens, and the earth, and all what is therein, that (l) is the Lords your God, O

(m) Deut. 4. d

Israel and Judah, (m) yet hath he had notwithstanding a lust only to your Fathers, and loved them, and chosen their seed after them, namely you above all people, *Deut. 10. b.*

(n) Gen. 1. 1
Job. 1. 2

10. O all ye people, fear the same God, for he is that God which hath created (n) all whatsoever is any thing, for truly all heathenish bewitching

witching is nothing but foolishness:
Their wisdom and Laws are meer er-
ror, (o) their Gods and God-servi-
ces are vain and unprofitable.

(o) Isa. 44. 2
Jer. 10. 2

11. Therefore there is no God but
Israels God, whose God-services,
Wisdom, Ordinances, Statutes and
Rights are alone upright, holy, and
true, *Down. 4. a.*

12. Happy is he that hath the same
God to be (p) his God, or which (p) *Ph. 33. 11*
seeketh him with all his heart, *Down. 4. c. 30. a. 17. 29. b. Sap. 1. 1.*

Down. 4. c. 30. a. 17. 29. b. Sap. 1. 1.
The

The thirteenth Chapter

THE true holy of the house of God, or of the true Tabernacle, is (a) the belief of Christ unto Justification: through whose service and the obedience unto the requiring thereof, the man if he have a lust with all his heart, (b) to do the Lords will, becometh Justified from the sin. Also the way of his course of walking, prepared (c) to be an even path before the Lord. And the truth of God extending to the everlasting life revealed unto him in the spirit.

2. Behold the Lord sendeth forth

(d) Mal. 3. 1. his (d) Angel or Messenger, who in
 Math. 11. 10. his service prepareth the way (e) be-
 (e) Math. 11. 10. fore him, and he goeth before, in
 Luk. 1. 16. the spirit or power of *Elias*, that he
 may turn the hearts of the Fathers
 to the children, and the hearts of the
 children to their Fathers, and the un-
 believers to the prudence of the just,
 whereby to prepare an upright peo-
 ple for the Lord.

How delightful are the feet of
 the (f) messengers that publish the
 (f) Ro. 10. 15. peace from the mountains, preach
 a good Message, and reveal the sal-
 vation? *Isa. 51. Nahum 1.*

3. Leave off from the evil, and
 learn to do good: labour after that
 which is right and help the oppressed,
Isa. 1. 16.

5. Let the ungodly leave off from
 his waies (g) and the evil doer from
 (g) Eze. 18. his imaginations, and turn him to
 the Lord, so shall he be merciful un-
 to him, *Isa. 55. 8.*

6. Let every one turn him away
 from his wicked wayes, and amend
 his

his being or life, and so do that which is right, *Ier. 7. 2.*

7. If the ungodly will turn him from all the sins that he hath done, &c. Then shall he live and not dye; for the Lord desireth not the (b) (b) *Eze. 33. b* death of a sinner, but much rather *Sap. 1. b* that he should turn him and live, *Eze. 18. 4.*

8. Repent now and amend you, that your sins may be put out, *1st. 3. b.*

9. Lay away from you now, (1) according to the former walking the old man, which destroyeth (2) *1 Pet. 2. b* through the lust of error, (3) and re- (4) *Ro. 13. 1* new you in the spirit of your mind, and put ye on the new man which is formed like unto God, in upright righteousness and holyness, *Ephes. 4. c.*

10. But before all things, take hold of the Shield of Faith, with the which we may quench out all the fiery darts of the wicked enemy, *Eph. 6. b.*

11. Hold fast what thou hast, that

no man bereave or take away thy Crown from thee, *Apo. 3. b.*

12. Whosoever continueth steadfast unto the end, he shall be saved, *Math. 24. b.*

13. The Messenger or voice of the Angel, which crieth in the heart, Pre-

(l) *Isa. 40. 2* pare (l) the way of the Lord, is the serviceable ministration of the gracious word of the Lord, which the Lord willeth to be ministred unto the man before (m) his revealing of his great day. By which means in the

(m) *Aet. 3.*

17. c.

(n) *Rom. 10.*

grace and mercy of the Lord: (n) the belief, that very true holy, and the

(o) *Heb. 10. b*

(o) boldness to enter into the same, is prepared to serve the man to an accomplishing of the service in the said holy, whereby the true fore-going service might likewise be ministred unto the Believers in their conversion

(p) *Math. 3.*

(q) *Rom 6. a*

Col. 2. b

unto God, and in their doing (p) upright fruits of repentance. Also to

kill (q) and bury the same, under the obedience of the belief. And through

(r) *Rom. 6. a*

Col. 1. b

the baptising or washing (r) in the death of Christ, to justify the

believing

believing man from the sin.

14. And so then after that, in fulfilling or accomplishing the same fore-going service, cometh the (1) (1) Mar. 19. c new birth from the death, through Ioh. 3. b the anointing by our Saviour, who doth quite and clean take away or blot out the (1) sins of his people: (1) Heb. 9. and so in his spiritual office or heavenly ministrations, serveth them (u) (u) Heb. 8. with the spiritual and heavenly goods, and leadeth them into the everlasting life, and so bringeth the perfection unto them, or setteth up the same in them, and as (x) a chief Priest, declareth his (y) highest salvation unto them, in the most holy, (x) Heb. 7, 8, 9. (y) Isa. 27. a Math. 27. (namely in the Love, which is the holy-Ghost) where through the vail betwixt the holy and the most holy, and (z) the portion betwixt God (1) Isa. 59. a and the man departeth away, and of Eph. 2. b two (u) is made one, to wit the man Col. 2. a and God. (u) Eph. 2. b.

15. That verily is the everlasting (b) Rom. 3. a (b) reconciling of the man before 2 Cor. 5. c his God: and so he cometh again to Col. 1. b

The fourteenth Chapter.

TH E true vail before the most holy of the true Sanctuary of the Tabernacle of God, (a) is the flesh of Christ, the which is before the cleerness of his uncovered naked being or substance, and before his spiritual and heavenly goods, and (b) it departeth away therefrom, or openeth it self asunder, when the foregoing service in the (c) holy is accomplished.

2. For the vail before the most holy cleerness of the Godly being of Jesus Christ, and before his spiritual and heavenly goods, departeth not away from before the cleerness of the most holy (d) unless that the former God service in the holy, have first his full course: the which is the

| H. 4. accomplish-

accomplishment of the daily God-
 (e) Mat. 16. service in the holy ; in the (e) taking
 Luk. 9.c up of our Cross, in the willing obe-
 dience to the belief, for to continue
 therein obediently, till (f) unto the
 end, that is till unto the (g) death of
 the Cross.

3. Which death of the Cross of
 Christ, and to be implanted or incor-
 porated into Christ, with the same
 like death, and so (b) baptised or
 washed into his death, is verily the
 (i) Math. 28. (i) upright Baptism unto salvation,
 Mar. 16 b wherein the man is rightly baptised
 or washed, according to the truth of
 the holy Scriptures; and so then (k)
 out of the same death regenerate (l)
 or born again, as a new Creature in
 Jesus Christ.

4. For that the same (m) baptism
 is the right font of regeneration,
 serving to the washing away of the
 sin, wherethrough the believing man,
 who doth with Christ according to
 the flesh, lay away, mortifie and (n)
 bury the sin in the flesh, is made alive
 again

again with Christ; and also according to the spirit, in upright (e) (e) Luk 14. righteousness and holyness, and so Eph. 1. 2. 4. b through the second birth, from the death, or the resurrection of Christ, he becometh holy and altogether renewed in the spirit of his inward mind, and the (p) holy Ghost poured (i) A. 2. 5. upon him, in whom Christ also with the cleanness of his Godly being getteth (q) a shape or form. (q) 1. Cor. 4. 5 Gal. 4. 3

5. And

(101)



5. And that same verily, is (r) the (r) 1 Co. 12:3
 essence of the true being, and of b. 2 Cor. 3:1
 the holy spirit of Jesus Christ, where
 through one beholdeth and inheri-
 th in the spirit the Love in his ver-
 nous nature, that most holy, as like
 as the fulness of the riches of God
 the Father, in the heavenly being or
 essential form.

6. Behold and consider, that is the
 true (r) resurrection from the death (r) 1oh. 11:2
 according to the Scripture, (r) (r) 1oh. 17:3
 through the which the living God of
 heaven and his Christ is known accor-
 ding to the Spirit and Truth.

7. It is true, the (x) same is sown (a) 1 Cor:
 in the mortality, and it riseth up in 15. c.
 the immortality: And God giveth
 it a body after his own pleasure, and
 that of the seed of his own body.

8. See that is the everlasting life,
 against the death. And the (x) con- (a) Eze. 13:6
 quest or victory against the Hell, and 1 Cor. 15:5
 against all the enemies of the life, Heb. 2. b
 whereby all those that follow after
 Christ, have or possess that life, and
 (r) that in fulness.

(r) 1oh. 10. b

9. That

(1) Heb. 3.
4. 2.

9. That is verily the (2) Rest of life, which God hath reserved or kept, and is left in store for the children of God, as a perpetual inheritance in the last time, according to the Promises.

The fifteenth Chapter.

THE true most holy of the inward Tabernacle or Sanctuary of God, is the Love; for that (a) is the perfection, (b) the incorporating into God in the spirit, the (c) everlasting life, (d) and the fulness of all the riches of God.

2. If one now be not (e) born anew, then can he not see the Kingdom of God, *Ioh. 3.*

3. Therefore if there be a new (f) creature in Christ, then is the old (g) perished or worn out; behold it is all become new, but that altogether of God, who (h) hath reconciled us with himself through Jesus Christ, 2 *Cor. 5.*

4. The Lord our Almighty God hath

(a) Rom. 13.

Col. 3. a. b. m. o. x.

(b) Rom. 6. a. i.

(c) Ioh. 17. a.

(d) Col. 2. b.

(e) Ioh. 1. a.

(f) 1 Pet. 2. a.

Gal. 6. c.

(g) Isa. 43. e.

Apo. 21.

(h) Col. 1. b.

(1) Apo. 12. hath gotten (i) the Kingdom ; let us
 (2) Ioh. 9. rejoyce and be glad , and give (2)
 him the honour : for the marriage
 of the Lamb is come , and his bride
 hath made her ready , and it is given
 unto her to cloath her self with white
 glittering silk , and the silk is the
 justification of the Saints , Ap.
 19.

5. The Members or Common-
 ry of the body of Christ in the love,
 which are (2) sealed with Christ in
 the true being, through the spirit of
 Love, is (m) a living Tabernacle
 God? wherein God liveth and work-
 eth : In the which the fore-front
 the holy and the most holy, is reveal-
 ed or made known according to the
 spirit.

6. In which true Tabernacle of
 (2) Deut. 32. God also the (2) song of *Moser* the
 servant of God; and the song of the
 Lamb is sung , and it soundeth even
 thus.

7. Great

7. Great and wonderful are thy Works Lord, thou Almighty God, righteous and true are thy ways thou King of Saints; Lord, who should not fear thee, and praise thy name? for thou only (p) art holy, *Apoc. 15.*

8. Consider now, how that the (q) 1 Cor. 13 mans knowledge is but (q) a piece-work, or a thing imperfect, the which among those that do yet remain divided or as broken off, is also divided, or as a thing broken off from the incorporating to the Love, the very perfect being of substance: In like manner is also the prophecying: yet are they both, namely the knowledge and the prophecying, serviceable unto the man in the fore-going service, before the true being; and do witness unto him, (r) as to a secret word, the cleanness of the Love or of the true being

(s) 2 Cor.
10 3. b.

9. Unto which true being, the knowledge and the prophesying do point in the service of the holy word; as that the same is coming to the Believers in uncovered cleernes of God, whereby they (s) may behold the same, from face to face, and to continue heirs therein with all the Saints of God for evermore.

(t) Heb 8, 9, b
(u) 10. 11. b

10. And that is the Love, the true being and the perfection of all the riches of God, where Christ the spiritual and heavenly high Priest, is a Minister unto us, in (t) those same spiritual and heavenly goods. For (u) of him, through him, and in him, are all things, to whom be praise for evermore, Amen.

(x) 1 Cor.
13. b
(y) 1sa. 60.
2 Per. 1 c

11. Now at the end of the ministration of the former Tabernacle, when as the same perfection (x) cometh unto us, or appeareth (y) as a day-light from on high: then doth also the peice-work or that which is in part as likewise the childish understanding touching the Godly things cease, or leave off with us; for the being

being of the man, (2) or the old age
in the manly understanding of the
new birth in Jesus Christ, layeth off
or putteth away the childish compre-
hending; it is very true. 1 Cor. 13. b
Eph. 4. b

O the end, now that all things
have their end, and the mystery of
the dispensation into the hands of
God, or the hole of his secret, and
the dispensation the Devil becometh

in the dispensation of delation of
his wickedness, which might be
that continue thus: Therefore will
we, out of an inclination to the love,

which we want out of that
which we have in the hands, to
which we can, and perceive to be
possible, to bring and practice
of them both, which we have in the hands,

which we have in the hands of the Devil,
which we have in the hands of the Devil,
which we have in the hands of the Devil,
which we have in the hands of the Devil,

The sixteenth Chapter.

TO the end now that all understandings might be satisfied, and that the Books of the mystery, (namely the discerning into the being of God, or the holy of his Saints, and the discerning into the Devils being, or the abomination of desolation of his wicked members) might (a) not still continue shut : Therefore will we, out of an inclination to the Love, discover, shew, or witness out of that sight which we have in the truth, so much as we can, and perceive to be profitable, the beings and properties of them both, whereby we may also reveal the secret treasure of the Devil, (b) and the Dragon, or the Beast of the bottomless Pit, that false Prophet which hath seduced the whole world, and made her drunken with his unchastity, so to disclose or dis-

(a) Apo. 5. 2.

(b) Apo. 9

13. 1. 16. 17.

display in evident manner before the
 eyes of all people, that false and un-
 godly nature. And nakedly (or ap-
 parently to shew, wherein he hath co-
 vered or hid himself hitherto in the
 world with deceit and falsehood; And
 with what manner of form or pro-
 perty of his wicked members, he
 hath dwelt in the hearts and minds
 of men.

2. Wherethrough the man hath
 in so divers manners committed
 whoredom and Adultery (e) against
 his God, and so through the bewitch-
 ing of his mind, wit, and thoughts,
 hath served the (d) beast of the bot-
 tomless pit, honoured the Devil, and
 worshipped the Dragon, even in that
 place, where he should (e) serve and
 honour his God only; by reason
 whereof, it is grown everywhere full
 of abominations of desolation: the
 which (f) hath gotten and possesseth (f)
 the holy place, like as the Prophet
Daniel (g) hath spoken thereof, with
 which horrible fashion or monstrous
 disposition of the enemies of God,

(e) Jer. 2. d
 3. 2.

Eze. 16. c

Eze. 4. 5. 2.

(d) Ap. 9. 13.

14. 16. 17.

(e) Deut. 4.

6. b Mar. 4. b.

(f) Mar. 24. b

2 Thel. 20. i

(g) 1 an. 9. c

(b) Apo. 14. a
18. a. b

the whole world is governed, (b) and therein are all heathen drowned or overwhelmed.

3. Even thus hath the wicked corrupt nature, who laboureth to destroy it all, a long time held forth his own book, or his own wisdom, as a book of life or consolation before the man, for a delight or pleasure unto him, and hath taken him captive, or bound him under the same, which book are the bands of the Devil, and the (i) chains of darkness.

4. Therefore is the Lamb killed (i) from the beginning, and thrust out of his Kingdom, and the strangers have possessed his (i) heritage with unrighteousness: laid his Kingdom wast with their abominations: trodden down the living book of the Lamb with feet: not willing or allowing that the man should look into, read or live the same.

5. See in that manner is the man's upright understanding, of the truth stolen away from him, and he is turned into a corrupt or false

false understanding and into a lying being or estate: and the strangers who through their falshood have possessed the heritage of the Lamb, have also comforted the man, with a vain and false comfort: because that the book of the Lamb might alwayes continue shut; and the seals thereof never to be opened; (m) for when as his seals be once opened, (n) then cometh forth the Judgement according to the truth.

(m) Apo 5 a

(n) Apo. 6. b

10. b

6. Now when the seals of the book of the Lamb be opened, and that the same book is read, then become the names of the Saints manifest, which are written in the Book of the Lamb: and through the Lamb, and the Saints illumination or brightness, there cometh likewise seen and known the great and manifold deceit of the wicked enemy, that Adversary unto God.

7. Through which light of the Lamb, the enemy of God must lose and leave the seat of his possession: even thus is then his peace taken away from the earth; and he himself

As a destroyer rejected on the earth,
for to be destroyed, which hath
times corrupted and destroyed the
earth.

8. Therefores now cometh the
killing upon earth, and the murder-
ing among all ungodly ones, in such
sort that through their impugning or
resistance against the Lamb, their pe-
nishment cometh over themselves,
and they fall to be many dead bodies
upon the earth.

9. See in such manner do then the
(10) Apo. 12 Kingdoms (*) of the world become
the words, and his Christ, who shall
reign for ever and ever, before
whom all Elders or wisdoms do fall
down, and worship him which liveth
for ever and ever: kneeling and
saying unto him, (p) Lord, thou art
(11) Apo. 4.b worthy to receive praise, honour and
power; for thou hast created every
thing: and for thine own sake,
they have their being, and were crea-
ted.

10. For seeing now, that Gods
(12) oh. 8. b Judgement is (q) according to the
truth,

truth, and not according to the judgement of men, therefore downe and very truly, according to the truth, That Gods secret mind and judgement is far different from the mind and judgement of men.

11. Therefore it is in no wise possible for any man to know, (r) or understand the truth, except that he should first of all be or stand grounded therein according to the spirit; and that the truth as a light of life, repugning or striving against his lye, were risen up unto him in his obeying of the requiring of the service of Love: For in that sort do we attain to know the truth from the lye, the life from the death, and the sin from the righteousness: Because that we should rightly or according to the truth, hate or reject that which is worthy to be hated or rejected; and according to the truth in like manner love that which is worthy to be loved: And so then might with a good understanding, come to (s) the knowledge (s) Eph. 4. 4

(t) Apo. 5.
20, 21. b

ledge of the right commonalty of
Saints, whose names are written in
the (t) living Book of the
Lamb.

12. Which Book of the Lamb,
the myſticalneſſe of God ſhall not al-
wayes remain ſhut, but his ſeals ſhall
be opened, and the book being full
of writing both without and within,
ſhall likewiſe be read to a comfort
of life, and to a perpetual Godlyneſſe,
unto all thoſe whoſe names are writ-
ten in the Book of the Lamb, whoſe
bodies are killed even like unto the
Lamb: and (u) their blood cryeth

(u) Apo. 6. b

vengeance in the height, upon thoſe
that dwell upon the earth, unto whom
the recompence thereof ſhall be made
by God and the Lamb.

13. For although the Lamb be
killed, yet ſhall he not withſtanding
condemn the living ungodly ones,
and raiſe up thoſe that are his (x)

(x) Eze 37. b
Dan. 12. b
Ioh 5. c
1 Cor. 15. f

from the death out of the grave, and
make them Lordly and glorious with
himſelf over all his enemies, name-
ly through his righteous judgement,

to the (y) condemnation of all un- (y) Mat. 25. c
 godly ones, to the end that they may ² Pet. 3 b
 be rooted out, and (z) that it may
 be recompenced again even as they (z) Apo. 18 a
 have done unto the Saints of
 God.

14. Even thus now from hence-
 forth be reputed for a praise or an
 advancement, unto all that are his,
 whereby to keep the judgement a-
 gainst every one which hath brought
 forth ungodlyness, judged Gods truth
 falsely, and shewed no repentance; and
 to exalt and garnish his Saints above
 all what is upon the earth: for (a) the
 Lamb hath bought them with his (a) Apo. 5 b
 blood, out of all generations, people, ¹ Pet. 1. b
 and nations: He hath made them
 Kings and Priests unto God, and
 they shall raign upon the earth, and
 triumph in joy everlastingly with the
 Lamb; for they shall live for ever, and
 not dye any more.

15. And that same is the everlast-
 ing life, which was preached in the
 world in times past, to the end that
 men

men should believe on the same,
 And which also cometh unto us in
 the last time, in the resurrection of
 the righteous dead ones.

The seventeenth Chap.

Therefore give ear, O all ye that
 live upon the earth, consider of
 the words of wisdom, ye children of
 men. For the life, to the end that ye
 may live, is now published unto you
 likewise as well as unto the people
 (a) in times past, because that ye (a) Gen. 6:
 may shew repentance, assemble you 18, 19. &
 with us, to the mercy seat of the love Exo. 3, 4.
 of Jesus Christ, and enter (b) into Deut. 3.
 the rest which is reserved for the chil- (b) Heb. 3.
 dren of God, inasmuch as the en- 4. 2.
 trance into the rest of the Lord, and
 of his children or Saints of Jesus
 Christ cometh to pass and is to be en-
 joyed now in the last time according
 to the Promises.

2. Therefore give ear attentively,
 that

that ye may once understand whereunto ye are created ; and turn you to the same, if ye will remain preserved, and not bide lost for ever.

3. Apply your hearts unto the good, that ye may live, and not be buried in hell everlastingly (c) with the ungodly.

(c) Psa 55.
Apo. 21, 22.

4. Shew upright fruits of repentance, that ye may serve the (d) Lord your God only, and walk in all love like children of peace. And halt no longer, neither (e) on the one side nor on the other.

(d) Deut. 6.b

(e) 3 Kin. 18.

5. For although that ye which covet after knowledge, do daily read many Scriptures or writings, whereout ye do also gather some sentences, or get a certain kind of knowledge therethrough, wherein ye think to rejoyce your selves : Yet is not the same the life for all that ; for it is neither the Scripture, nor yet the knowledge thereof, (f) that maketh us righteous, but the life of Jesus Christ, wrought through the belief or faith.

(f) 1 Cor. 8.

6. For

6. For that same life is (g) the word of God the Father, and the very true light, wherein we stand grounded, or whereon we are set for to believe the same, because that we should live, and not (h) turn or shrink therefrom with our mind, wits, memory or thoughts, neither to the right side nor to the left.

(g) Deut. 30.
Rom. 10.

(h) Deut. 3.
Prov. 4 c

7. If so be now that ye stand not minded hereunto, as in tending to live in the Love, and to stand upright therein; to what end then do ye assemble together; and to what end do ye read the Scriptures? For if ye read the Scripture only for the knowledge sake, and rest unbelieving unto the life whereof the (i) Scripture witnesseth, then do ye (k) halt on both sides, and break the bond of wedlock, and go a whoring with that which is not the life, namely that ye cleave unto that which ye neither are grounded in, nor created unto by God, neither yet called through Jesus Christ, nor also through his service.

(i) 1 Ioh. 5.
(k) 3 Kl. 18.

vice of Love, ministred now in the last time.

8. But if ye will perform the Scriptures counsel, then follow the Scriptures counsel; Turn you to the life and to his service of Love; And in the obedience of the requiring of the life of Jesus Christ, and of his service of Love, behold in the spirit your own being or estate; And consider there inwardly in your selves, whether that your memory, wits, senses, and thoughts, do in all their course or proceedings, stand minded to the true life of Jesus Christ, and not run out after this or after that, for to go a whoring after that which is not the life it self; and also whether that they being without the life, are bound or tyed unto any other thing that is not the life: And likewise whether they have or gather all their knowledge, wisdom and understanding, only out of the life of Jesus Christ, and out of his love, and so do neither know, discern or understand any thing

thing without the Life, and without his upright Love. For behold to such a concord hath God joyned together the thoughts and the life.

9. This doubtless was the life of the man in (l) the beginning, for that (l) Gen. 1. b
the man should live in peace and joy, Joh. 1. a
and in all upright Love; and should not know nor take on any thing without the same, but live only therein and not dye.

10. If so be now that the man knew nothing without the same fore-mentioned life, nor took on any thing besides the same whereon to tye his heart, wits, and thoughts or understanding: Then should he know, taste, and feel nothing else but all good. Also walk in all Love, Concord and Peace, and so have (m) the whole (m) Gen. 1.
earth in subjection under him: and 2. b
govern uprightly to the life, all whatsoever is upon the earth, according to the commandment or word of the Lord.

11. For that same is the life, and the freedom of the manly generati-

K

on,

on, for the which many creatures do sigh and long there-after, which upright freedom of the children of God, doth now come unto us, according to the Promises, because that all many creatures might assemble them with us to the same: rejoyce them with Godly joy in the same, and live in all truth and upright righteousness.

12. Behold the same was unto the man in the beginning: (o) a Tree of life, in the midst of the Paradise of the Lord, for that he should live, and that (p) it should go well with all that which God had created.

13. But now when the man would know the good and the evil, and had eaten of the same tree, then (q) tasted he both the life and the death, the which God had forbidden him, because he should not eat, nor taste of any other thing, but of the good (that is of the life) and not feel any evil or death: but should live unto his God in the life, for that (r) it might go well both with himself, and also

also with all what God had created.

14. Whatsoever now therefore is taken on besides the same good or life whereon we do witness, that is the evil, the death, or the destruction, the which God hath not willed that it should be upon the earth, for that the man might stand perfected from all evil and destruction.

15. But now hath the man through that same, prepared to himself the driving forth out of the Paradise of God, and caused the peace to cease upon the earth: also brought himself, and all what is upon the earth, into (1) much calamity and misery; (1) Gen. 3.b and is utterly estranged from the way directing to the Tree of life, and so is taken captive in all kind of deadly and damnable fruits.

16. That verily is the knowledge of the good and evil, which he himself hath taken on: and (1) it is the (1) Dan. 9.
confused abomination which stand- Math. 24.
eth in the holy place, whereout all 2 Thes 2.

violence, calamity and grief is come upon the earth.

(u) Ezek
14. a

17. If the man now will (*) turn himself away from all the abominations of the wicked world, and humble him rightly under the Love and her service, then shall he likewise through the administration of the holy word of the Lord, and his requiring, have his regard unto the inward upright life, whereon the word pointeth, (for that is Gods living being or substance it self) and he shall also according to the requiring of the word, try or examine himself diligently in his inwardness, whether he can perceive, yet still remaining there, any ungodly or deadly being, which is not the life, or that serveth not the life unto the life, but which (x) is minded to destruction through the lusts of error.

(x) Eph. 4. b

18. So long then as the destruction, besides the preservation of the life, is looked unto, or esteemed of by the man : and that likewise the death

death besides the life, the evil besides the good, and the bondage besides the freedom, is known, tasted and felt: so shall the man in his obedience to the requiring of the word of the Lord, daily (1) take up his Cross on him, with the life die the death of the evil, and bury the same according to the word of the Lord, and so shall he by means of following the life in his like behaviour, or (2) death of the Cross, become planted into the same good life, who suffereth the death of the Cross by the evil.

19. Out of which dying of the death, or of the evil (which death hath brought the death unto the life, and hath had the dominion over the same) the life riseth up again, and cometh gloriously in Lordly manner, against all his enemies.

20. Even thus now, through the rising up, or resurrection of the upright life, out of the second birth from the death the man also is raised up (a) from the death, (or born (a) again

(1) Mar. 10. d
16. c

Mark 8. (2)

Luk 9. 14.

(1) Ro. 6. a
Phil 3. b

(a) Ro. 6. a

again out of the death) for that he might live; and not dye any more.

21. Upon which resurrection of the dead, according to the Scripture, all Believers of the life do likewise hope and long thereafter; for the life shall swallow up (b) the death in victory, in all his Believers, which he incorporated or planted into him, and so bring his enemy under him according to the Promises.

(b) Eze. 13.
1 Cor. 15.

22. For all what is not the true life, that is against the true life; and whatsoever is against the true life, that is the death and the enmity unto the true life; is also an enemy unto God, and to the Lamb; which enmity is minded neither according to the true being or nature of God, nor of the Lamb; nor yet according to the upright righteousness of the true life; which true being of God and of the Lamb, together with the upright righteousness of the true life; ye may behold in the endless (c) book of the Lamb, which is full of writings both

(c) Apo. 5.
20. 6

both without and within written with
the finger of God : and it is the
everlasting life, whereon we do wit-
ness.

The eighteenth Chapter.

THen when as thou, O thou precious man, hast looked into both these Natures, Books and writings inwardly according to the spirit, namely the straying being of the wicked world, and the good being of God from eternity : which good being is the (a) book of the Lamb, written by the God of life : besides the which, the straying being which destroyeth through the lusts of error is come in place, and written by the Devil (the Father of death) So judge then with the truth, which of them it is, that ought to have the superiority or preheminance in us : for the God of life vouchsafeth unto us nothing else but all God, life, love, and peace.

(a) Apo. 20,
21. b

2. There-

2. Therefore let us be agreeably minded with the same good being of God, and Love the good being; for wherefore do ye receive and take unto you the destruction? and why will ye in perditional manner perish in misery and in unrestfulness? O ye children of men, turn you to the (c) (e) Deu. 30. c life with humble hearts, and in like manner to the Love that ye may live.

3. Awake up I pray thee, O thou precious man; for behold death and life; (d) evil and good, destruction and preservation; damnation and salvation; the old wicked world in the (d) Deut 3. b Eccles. 15. c Jer. 21. a which all wickedness dwelleth; and the (e) new good world in the (e) Isa. 61. b 1 Pet. 3. b Apo. 21. a which all love, peace and righteousness dwelleth, is held forth or presented unto thee, and figured out before thine eyes: therefore choose or incline thou now unto that which thou seest or knowest to be Gods righteousness, extending to the land and praise of his glory; and apply (f) Deut. 6. a o. b thy self to live only the same, that (f) Math. 4. thou mayest serve and live unto the Lord thy God only. 4. If

(g) Sap. 2. 4.
14. b
Rom. 1. c 2. a.

(b) 3 King.
18. c

4. If so be now therefore that any one do look into or esteem the being of the Devil; the treasury of iniquity, (g) and the form or fashion of the wicked world, to be an upright life, tending to the praise and glory of God: and if it be the same whereunto God hath created the man, to have that reign over him, then let him incline and stick unto it, and serve the same only: and let him separate himself from all what is contrary thereunto; and accompany him with those that are of one mind with the iniquity, or with the wicked world, that he may heare, or receive either his salvation or condemnation; with those that are his own members, which are agreeably-minded with each other, and let him (b) haile no longer on both sides, nor feign nor dissemble before the upright Love which is held forth and proffered unto him.

5. But if now any man do look into or esteem the Being of God, or Treasure of vertue, to be the saluati-

of men, tending to the land and
 praise of the godly glory, and so un-
 derstandeth or perceiveth that (i) (i) Gen. 1.c
 God hath created the man to that Sap. 2. c
 end that the same should raigh over Eccles. 17. a
 him : So let him then likewise sub-
 mit himself obediently under the
 Love, and incline or cleave wholly
 to the same good being, even with a
 fervent good will, that he may serve
 the same only (k) and live only unto (k) Deut. 6. a
 the eternal God. 10. b. 30. a

6. For to that purpose is the ser-
 vice of the word, both by writing
 and by speech, under the obedience
 of the Love, administred unto men,
 to assist them to the life of God, and
 to the eternal truth, because they
 should live in the same truth and life,
 as in a Treasure of vertue ; and that
 altogether in a lively meek minded
 being or nature ; but not to the end
 to catch, to snare, nor to bring any
 one into bondage therewith, or to
 (l) raigh over his faith, O no, but in (l) 2 Cor. 1. c
 him free or at liberty, to yield to the 1 Pet. 1. a
 obedience of the Love, and to the
 (m) righte-

(m) Luk. 1. 8
Eph. 1. 2

(m) righteousness of Faith, because the righteousness of Faith which God esteemeth of, might by that means be set up in the belief under the obedience of the Love. And that the peace might appear upon the earth according to the Promises.

1. 8. 11
2. 03. d. 01

7. For that cause, to the end that the life of the eternal truth might be manifest, and that the mans understanding might be planted into the same life, therefore do we through our service of the holy word, as by an inclination of the Love, take (n) captive all understandings under the obedience of the Love.

(n) 2 Cor.
10. 2

8. To that end (namely for the Love and the good lifes sake) shall men also hear and believe the service of the holy and gracious word, administered under the Love. But with their spirits they (o) shall depart out of the evil, or that which is perditionable, and enter into the vertue of the life.

(o) Isa 52.
2 Cor. 6. b

9. For the outward writings or speakable

speakeable words, which be testified
or ministred unto the man, out of the
inclination of the Love to do him
service and stretch to the incorpora-
ting of him into the vertuous nature;
are all figurings forth of the upright
righteousness and godly word, who
in their service do go before the man,
and guide him to the living book of
the Lamb, which lieth hidden in (p) (p) Apo. 12. 3
the Ark of witness, namely within
our hearts and consciences; for there
inwardly in the spirit, is the life
of God formed, or written according
to the truth.

10. And that same life of God (r) Apo. 5. 3
is the (r) book which *John* saw in his
Revelation, which was full of writ-
ing both without and within, and
which also was shut or made fast
with seven seals, for which books sake
John wept, because there was none
found worthy; neither in heaven
nor upon the earth, to open, to
read, nor to look into the same
book.

11. Howbeit in the midst among
the

the Elder or wife, there stood a Lamb in manner as though it were killed, and he took the book unto him, and all prophecies testified of him with triumph and joy, saying,

(s) Apo. 5. d

Thou (1) art worthy to receive the book, and to open his seals: for thou being killed, hast bought us with thy blood.

(1) Dan. 7. b

Apo. 5. b

12. John hath also heard a voice of many Angels, (2) whose number is many thousands of thousands, saying with a mighty great voice, the Lamb that was killed, is worthy to receive power, riches, wisdom, strength, honour, praise, and blessing.

(u) 2 Cor. 3. a

(x) Eph. 5. c

Apo. 14.

13. Behold this living book of the Lamb, is a book of spirit and life, and (u) not a book of the sinful flesh and death; for it is the (x) commonalty of the Lamb in the spirit.

(y) Isa. 53. b

1 Pet. 2. a

(z) Apo. 5. a

14. Which Lamb is the living being of God it self; the which was driven to (y) suffer: and the book of life occasioned to be shut (z) with seven seals, because of the great Dragon,

gon,

gon, which is the (a) murderly beast, (a) Apo. 12.
 namely the self wisdom of the flesh,
 unto (b) whom power hath been per- (b) Dan. 7.
 mitted to kill the Saints of God; but Apo. 11. 13. a
 the same power is now even in the
 uttermost or last time, (c) taken away (c) Apo. 17.
 from her; for God showeth his 19, 20. b
 power and dominion against the
 same, in the restoring or setting up
 again of his Saints, (d) whom he (d) Eze. 37.
 raiseth from the death. Dan. 12.
 Apo. 2.

15. Verily now it shall no longer
 prevail with the Dragon, how mur-
 derly soever the beast be, neither shall
 her Kingdom which is full of abomi-
 nations prosper any longer: for her
 (e) sins are ascended up, even unto (e) Apo. 18.
 heaven; and now shall her descend-
 ing or fall be even into the bottom-
 less pit.

16. For the self-wisdom, or self-
 mind of the flesh, which hath exalt-
 ed her self very high, against the
 Lamb, ever as though she were Gods
 wisdom, (f) hath killed the Lamb (f) Apo. 5.
 from the beginning of the world and 13. b
 likewise his members the (g) innocent (g) Apo. 6.
 guileless 12 b 16. a

guileless blood, and so for a time
hath gotten the upper hand upon the
earth; but now must she fall and go
under: whereas contrarywise the
Saints of God shall (b) raigo for
ever according to the Promises.

(b) Apo.

To

The nineteenth Chapter.

SEing now that the Saints of God have (a) suffered with the Lamb (a) Apo. 6. for a certain time, and have been killed upon the earth, therefore is the book of the beast most loved and read everywhere, & (b) men have loved according thereto; but forasmuch (b) Apo. 17. 5. as it is all now made manifest, through the (c) light or day of the Lord, so becometh the book of the (c) 1 Cor. 4. 4. (d) beast to be found a false book, full of deceit and subtle falshood, (d) Apo. 18. 19, 20. whereunto also all false men, all wicked hearts of the Scripture-learned ones, and all false setters forth, and preferrers of religion, have their lust and affection bent.

2. For of all the names of herselfness or private holyness, and of

E

all

all her false hearts and Scripture-learned ones, together with all the nature of the heathenish distraughtness who do every one even joyntly with each other, serve and worship the

(e) Apo. 13.
17. 20, 21. b

beast; there is not (e) one written in the living book of the Lamb; for the names of the people that serve and worship the beast; (whereby the Dragon hath had the dominion) are

(f) 2 Pet. 2.

(f) all names of darkness, and of the good thinking wise, and disobedient

(g) 1 Ti. 4.

ones, and are all likewise (g) spirits of error, as being all one, and of one manner of substance, according to one manner of nature.

3. That same verily is the cord or chain of darkness, or the band of the Devil, wherein all good thinking wise ones, and false hearts which do neither fear the living God of Israel, nor stand obedient to his requiring, are captived or caught, bewitched

(h) 2 Pet. 2. 3.
b. Apo. 20. b

therewith, tyed thereunto, and (h) led with the same, even into Hell; the which is the everlasting death and damnation: from the which God hath

hath willed, that the man should keep himself, and serve only the living God; that (i) he might not dye, (i) Eze 18. d but that it might everlastingly go well with him, and that he might live.

4. The names of the people of the evill & wicked world, who are written in the book of the Dragon, that murderly beast, are these, envy, division, contention or discord, high-mindedness or pride, subtilty, deceit, craftiness, unquietness, cruelty, arrogancy, disorderlyness, misfeulness, mischiefously disposed violence, honour or vain-glory, stubbornness, resistance unto Gods nature in all disobedience, wrathfulness, presumptuous boldness, churlishness, bitterness, maliciousness, commotion or uproar, treachery, striving, fighting, persecuting, lying, war or battle, vexing or troubling, cursing, swearing, destroying, spoiling, oppressing, killing, murdering, dishonest dealing, unreasonableness or injustice, gluttony, unchastity, who edom, adultery, knavery, beggary,

The wicked world with her servants and fellow-companions.

gery, thievery, unprofitable searching, high vain boasting, ambition, dissembling, hypocrisie, Sectuarianess, framed or chosen holyness, idolatry, false God services, false Laws, blasphemy, self-wisdom, swelling in minde, curiousness, self-mindedness, unadvisedness, mens commandments, giving credit to the imaginations of the good thinking in the spirit, unbelief to the gracious word of the Lord, despair, doubtfulness, accusing, ignorance, bondage of the heart to something without the nature or being of God, vain comfort, slothfulness, mens fear, covetousness, niggardlyness, indiscreetness, scoffing, or mocking, dis-favour, self-Love.

(4) Rom 1. d
1 Pet. 2. 2

5. There is yet moreover (4) back-biting or evil reporting of others, whereby to make them seem odious and contemptible before the people, and to cause themselves to be had in favour and well-liked of.

6. Behold, such a nature hath the partial

partial Back biter, who doth yet oftentimes for all that, greatly bewitch the people with his abominations, as with a shew of holyness: which witchcraft is full of foolishness, and is an unprofitable delusion, even like as are all vain games also, table-playing maskings or mummeries, &c. and are also unedifying, even like as are all manner (r) of rude, light behaviour, disorderly toying, and unseemly jesting: all which likewise are names of the people of the wicked world; furthermore there is also death, darkness, false spirits, devil, hell and condemnation, &c.

7. These and such like are the abominations before God, and the pernicious mischief, to a destruction over the children of men; and for one to yield or apply his heart hereunto, is the falling off, and the turning away from God.

8. That is finally the perverse and wicked nature, (s) which hath (s) Deut. 32. corrupted every thing, and stoln a. c.

(c) Deut. 32.
Isa. 44.
Jer. 9. 8. a

from the man, and quite defaced in him the mind of his God, and corrupted his understanding, through the affection born to the knowledge of good and evil; by which manner the noble understanding of man is become bewitched with the abundant lying being, in such sort that the man can very little understand (c) or comprehend; for it entreath too too little into the consideration of his heart, for to come rightly to the conversion, or turning again to his God; for he stanneth even generally, cleaving fast, and depending with his heart upon one thing or another that is not God; because he doth not quite and clean forsake the Idols and their services, nor thrust nor chase them out of the Temple of his inward mind: But stands affixed either to this or to that, according to the imagination of his own understanding: and so serveth the God-service, or God himself falsely,

. 9. That

9. That same is it verily which God hath oftentimes rebuked by the mouth of his Prophets, (u) because that the people of Israel, (when they would seem to turn them, and to use God-services) did alwayes incline their hearts towards one thing or another that was not God: and served that which God never commanded or required.

(u) Isa 1 b
28. b. 29. 37.
b. 38. a. 39.
a. b.
Jer 2, 3, 4, 5,
6, 7.
Eze. 5, 6.
Amos 1. b
Mich. 6. a

10. Therefore hath God also in times past, witnessed unto them by the Prophet *Jeremiah*, (which mind of God remaineth perpetually; for thus saith the Lord as an everlasting continuing word,)

11. O Israel, (x) if thou wilt turn thee, then turn thee unto me, saith the Lord: And if thou wilt put away thy abominations from before my face, then shalt thou not be cast out: At that time shalt thou swear uprightly, and holily without hypocrisie, (as true as the Lord liveth)

(x) Jer. 4 a.

yeſu) and the heathen ſhall be
blessed in the Lord, and make their
boast of him.

The twentieth Chapter.

BUT if any one now should determine in his heart, to turn him unto God, to cleave unto the Love, and to enter into the Kingdom of God; and yet for all that doth with his will, hold his heart tyed unto any thing of all the abominations above named, he doubtless cannot come to the Kingdom of God, nor be perfectly incorporated to the being of the righteous spirit, and of the Love, neither yet can his name be written (a) in the living book of the Lamb, (a) Apo. 5. b. with the commonalty of the Love, which Book is in the right hand of him that liveth from everlasting to everlasting; which commonalty of the Love (whose names are written

ten in the living book of the Lamb) is very lovely, delightful and peaceable, and with them also is our fellowship, through the Love of God the Father, and by reason of his mercy shewed on us.

2 And with the same commonality, all those likewise have their fellowship, which do humble themselves with us, under the Love and his service : and through the service of Love, do hear, believe, and stand obedient to the holy Doctrine and godly information, (whereby to become understanding through the wisdom and holy knowledge thereof) and so do intirely love, exercise and assist the same service of Love, for that it might be spread abroad generally among many.

3 Howbeit, not according to every ones self-mindedness, or drift of his own mind, as in a Love towards himself, according to his own proper knowledge, (*b*) or good-thinking, but to come to one manner of obedience, under the true Love of God the

(*b*) Deu 12.3

the Father ; and that altogether to
 an (c) unity in the peace ; also not
 with any division of heart , but for (c) Eph. 1.3
 to become of one mind with each
 other through the Love : to the end
 (d) that the peace, in that sort might (d) Isa. 57.b
 be prepared, concordable upon the Luk. 10. 2
 earth, under the obedience of the
 Love, according to the Promises, and
 that all our names might be written
 in the book of the Lamb : and that
 we might be partakers of the being
 or nature of the same commonalty of
 Saints, whose names are written in
 that same Book, and might have
 our fellowship with the Lamb and his
 Saints.

4. Unto which Book of life, and
 his holy writings, we do humble our
 selves under the Love and her requi-
 ring, and so do learn of the Love
 the true humility, and (e) meekness (e) Math. 11. 6
 of heart, according to the wisdom of
 all those whose names are written in
 the living book of the Lamb, in as
 much as their wisdom only is delight-
 ful unto the God of life,

5. For

*The new good
world, with
her servants
and fellow-
companions.*

(f) Gal. 5. c
Eph. 4. a
Col. 3. b
1 Pet. 3. b

5. For in that same Book of the Lamb, (whereunto all our hope and longing standeth) that it might even with fervent affection and good-willingness of heart be looked into and be read by many, there is written and found therein, (f) Love, peace, joy, Gods will or Law, heavenly truth, faith, righteousness, meekness, gentleness, friendliness, long suffering, patience, fear of the highest God, understanding and wisdom.

6. All these forementioned Saints have a lust even with whole heart for to procure and prepare all those which love the good life, and the everlasting truth, unto the Love, for that they might every one become assembled together under the Love; and it might even so both inwardly and outwardly go well with all people which live under the Love, and that altogether in impartial love.

7. Which upright commonalty of Saints, is not inclined to raige over one another, but to stand serviceable one towards another; and also to-
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wards all those which submit themselves with them under the obedience of the Love, because that the holy understanding, and the knowledge of every good exercise, might as (i) a (i) Eph. 2. 6
 perfect good building, come to light, 1 Pet. 2. 2
 or be made manifest under the obedience of the love.

8. Behold such a nature and upright service of impartial love, have all those, whose names are written in the living book of the Lamb: which service stretcheth not to a renting and scattering, like as the false services, according to the nature of the hearts of the self-love, do stretch and have their drift thereunto, who do serve and live only unto themselves, in a private mind of self-love. O no; for the children of the upright Love do neither rend nor scatter, but gather together.

9. Also they seek not (k) their self-ness, but much rather that every (i) 1 Cor. 10. 6
 one might be nourished and fed out of the Love and her service, for to become a commodable Kingdom of the

the Love, and that the one may love the other to that effect, for that might go well with every one, and that altogether in the Love, and in the peace of Jesus Christ.

10. Furthermore there is written in the same book of the Lamb, for sightfulness, quietness, natural equity, lowlyness of heart, constancy, discretion, measurableness, orderliness, contentedness, open-heartedness, simplicity, justness or uprightness, good-willingness, (*) purity of heart, clean conscience, honesty, civility or modesty, obedience, concord, steadfastness, kind-heartedness, (*) helpfulness, serviceableness to the virtue, peaceable conversation, Gods praise, laud, glory, eternal life, and heavenly delightfulness, &c.

11. Now for to have our Fellowship with the same commonalty of the upright Saints of God, (*) thereunto doubtless was the man created from the beginning, because that such a precious excellency, and such a Kingly

(1) 2 Pet. 1.3

(m) Mat. 5.2

1 Tim. 1.2

(n) Phil. 4.2

(o) Ge. 1.2.3

Kingly Crown of delightful beauty
should have the dominion over him.

12. For those same and all they
which are like unto them of nature
and disposition, their names verily
are every one written in the living
Book of the Lamb, who do neither
worship, honour, or serve the (p) (p) Apo. 13.2
Dragon, or the high-minded beast:
for the name of the most high God
is written upon them, which God on-
ly they do (q) serve, honour, and (q) Apo. 7. b.
worship from everlasting to everlast- 21, 22.3
ing: they stand all likewise as lights
of life, in the beholding of God their
Father.

13. Behold that same holy people
of God or Christ, (or such like) is
the (r) house of Israel, (s) the City- (r) Isa. 64. 2.
zen-ship of *Jerusalem*, and the fami- (s) Eph. 2. b.
ly of Love, and they are every one
likewise the true (t) children of Sion, (t) Isa. 66. b.
where the God of life hath his holy
Tabernacle, in whom (u) he dwell- (u) Lev. 16. 1.
eth, liveth, and walketh: And they: Cor. 6. b
shall be the Lords people for ever
and

and ever. And he himself, God with them will be their God, and (x) wipe away all tears from their eyes; and will put away (y) their contempt from them; they shall also serve the strange nations no more, but only the Lord their God.

14. They have doubtless been constrained a long time to suffer with the Lamb, for the wickedness and ignorances cause of the people, but now (z) doth the Lord bring them again with joy, that they may rejoyce them in the holy Israel even as it becometh the children of light to do, who do rejoyce them only in their God.

(x) Apo. 21. a
(y) Isa. 61. a
(z) Baruch
3. b

15. This verily is the blessing, which was published and affirmed unto all generations of the earth, according to the Promises; for that they might be all saved, through the Love of God the Father: which blessing and salvation they do all now obtain, if they do believe the word of truth,

truth, and find good of will, and humble them under the Love and her service.

The one on the left

Chapter 10

M Tw

but how to begeth both the
 but how to begeth both the

The one and twentieth Chapter.

BEhold and consider ye dearly be-
 loved, both these forms, na-
 tures or beings, which are here figu-
 red or set forth unto you, before your
 eyes, even according to the life :
 namely the (a) murderly seed of
 the high-minded beast, or the names
 of the people that are her members,
 which do reign in the perditionable
 world, which is full of blood-guilty-
 ness of the innocents ; and also the
 names of the people of Israel, or
 house of Love, the high commen-
 dable

(a) Isa. 12.
 Apo. 9. 12.
 13.2.

dable seed of the ^(b) benignity or ^(b) Apo. 7. a. b
 loving kindness of the Lamb : the ^{14, 15, 19. a}
 which hath even hitherto, ^(c) kept ^(c) Apo. 6. b
 and born the patience with the
 Lamb because of the wicked.

2. Verily the house of Israel, or
 the commonalty of the Love, the
 elected Saints of God, do follow
 after Christ their King, even ^(d) unto ^(d) Ro. 6. a. c
 their death, and also to the life : for
 they do in like manner bear the cross
 of the Lamb, and therein keep
 the word of his patience : They
 likewise, even according to the obe-
 dience of the Lamb, do shew a faith-
 ful obedience, ^(e) till unto the ^(e) Phil. 1. a
 death ; (namely unto the death of
 the Cross) whereby to obtain the
 dominion with the Lamb over the
 sin, death, hell, condemnation, and
 the world, to the end they might in
 like manner, through the Lamb, and
 the death of his cross, keep the vi-
 ctory against ^(f) all their ene- ^(f) 1. Cor.
 mies. ^{15. f}

3. With which Saints of the love-

(g) 1st. 36,

61, 62.

2 Pet. 3. b

(b) Eph. 4. 3

ly and upright being, the (g) now coming or new world, shall also be inhabited in a perfect delight of God, in all Love, in (b) unity of peace, and in upright righteousness and holyness which God esteemeth of: But the ungodly shall perish or weare away out of the Land of the living, for that the Land may be inhabited in rest and peace, and with triumph and joy for evermore, to the land and praise of the glory of God according to the Promises.

a. 1. 1st. (s)

(i) Deut. 30.

Ier. 21. 2

Eccles. 15.

4. Therefore O all ye people, look now into both these forms, natures and beings: and choose either the one or the other of them, whom ye will incline unto, whether it be (i) the death or the life, the Devil or God, the old wicked world, or the new upright world, and then cleave only to the same, to the end that ye may sever your selves accordingly, and so express thereby with whom ye do hold, or stand agree-

agreeably minded, or what ye do love, (k) and halt no longer on both sides. 3 Kin. 18.

5. If therefore you will incline or cleave to the Lamb, or that ye look into or esteem his being to become a godly being, then love chieflie same with a single and humble heart, on standing submitted to the Love, and so depart out of the death, into the life: put your trust in God, in your proceeding on to the same life, (l) and stand firm in the hope of your salvation. Ioh. 5. c
Rom. 6. 8. b

6. But if ye be yet young or weak and unable for to live in the good, or if ye be yet over-mastered by the evil, against your will, for God is both reasonable and courteous: and if the man be of a good will, then doth God require no more, but that the man will still remain stedfast in the same good will: for unto such a good willing man, doth he (m) bring his power and strength, for that the man should with the same

obtain through Faith, and that in a suffering manner, the righteousness against the sin.

7. Therefore possess your souls with (v) patience, rest believing, and continue in the hope; and ye shall assuredly, in the patience evidently perceive, that the evil waxeth weak, and that your soul shall be sound or whole.

8. Shew or let it alwayes appeare what ye love; namely the good, or the evil; for look what one hunteth after, that he catcheth: and what soever one loveth; of that he is willing to bear some speech or ryding; and he is desirous also to be with the same, for no man would willingly be separated from his best beloved; therefore judge your own selves now, and look rightly into your selves according to the truth, to note what ye love, and with what ye would willingly be, and have your fellowship, namely (v) with their good being wth God, or with their

(v) Plal. 8. 6

ni do

M

per-

pernicious and naughty Being of
the wicked and deceitful world.

10. If now therefore ye love and
have inclined unto the good being.

(1) then forsake the evil or un-

godly being and separate your

lives quite and clean with all

your will (2) from the evil or un-

godly being, departing out of the same

from day to day, and be patient in

the hope, till that all the un-

godly being do go under and per-

ish, or consume to nothing in

you.

11. Behold even such (accord-

M 4

ing

(1) 1st. 1st.

(2) Psa. 34. 18.

(3) d. 2. 1st.

(4) Amos 5. b

(5) 1st. 52.

(6) Cor. 6.

(7) Apo. 18.

(8) 1st. 1st.

(9) Math. 10.

(10) d. 16. 2. 1st.

(11) 1st. 1st.

(12) 1st. 1st.

(13) Prov. 3. b

(14) Heb. 12. a

(15) 1st. 1st.

(16) Eph. 4. b

ing as of meer Love we have testified herem) is the right way to the God of life, and to his righteousness, from the which

(x) Psa. 14.

Sap. 6.

Rom. 2. b

1. 2. 20.

(y) Eph. 2. a

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(x) the man is departed and e-
stranged : In which way the man
being in his estranging from his

God, is, by (y) Gods grace cal-
led and bidden to come again un-
to his God, through the belief

of confidence in God, touching
the salvation ; to the end he
should according to the truth,

know his God in the life, and so
might worship (z) and serve him
only, which (z) hath made hea-

ven and earth, the Sea and the
water Fountains : through whose
power the elements be moved ;

and out of whom the upright
wisdom of the wise, the true light
of the illuminated ones, and the

resurrection of the righteous life
springeth, which God is also the
perfection, the Love, (z) or the

true being or essential power
it

(b) Ioh. 17. c

1 Ioh. 4. b

(167)

it self, unto whom only apper-
taineth all praise, laud, honour for
evermore. *Amen.*

Take it to heart.

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A
PRAYER

OF

H. N. Even as he
hath prayed the same
unto Almighty God,
through the holy spirit
of love, according to
the estate and represen-
tation of the fallen man,
corrupt and earthly
weak man

O God who livest for ever, thou
which in times past wast a
comfort

(a) Exo. 3.
12, 13, 14.
Pla. 78. b. f

(b) Ex. 20. 34.
Deut. 5. 10.
30.

(c) Ex 35.
40.

(d) Isa. 11.
13.

Ro. 9. 11. 15.

comfort to the sorrowful in their affliction, laid on them through the dominion of the violent power of *Pharaoh*, and didst (a) lead thy people out of the power of his afflictions, delivering them from the hand of those that cruelly raigned over them : and didst shew, how that thou wert a Judge over thy flock, which thou hadst chosen to thy self : making known unto them (b) what thy will was : and didst set up among them the banner of righteousness ; (namely (c) the Tabernacle of thy Sanctuary) and madest thy holy habitation amongst them, and didst not suffer them to want any thing, according as thou hadst said unto their Fathers, and promised unto them by the mouth of thy holy Prophets.

2. And unto the heathen which knew not thy holy name, thou (d) hast also in times past shewed thy mercy, according to the Covenant of thy holy Promises, which thou hadst made

made with *Abraham, Isaac and Jacob.*

3. Now therefore O God comfort, comfort us likewise in our misery, for thy (e) holy names sake (e) *Isa. 38. b* for when thou makest up thy self to reign over thine enemies, then must they all be affraid, and bow down themselves before the Authority and power of thy Almighty-ness.

4. But we O God are well worthy of thy chastisement (f) for our (f) *Deu. 27.* sins cause; for in all these thy former *28. Dan. 9.* works, proceeded out of the entire or hearty mercifulness of thy love borne towards us, we have shewed our selves to be an unthankful people, declining from thy word of life, and like an ungodly people, have estranged our selves from thy truth, walking in error, (g) according to (g) *Rom. 1. c* the mind of our own delight, and been ignorant in that thing thy will requireth.

5. But now O Lord which art the
God

(b) Psal. 106.
Jer. 14.
Lam 3. Dan.
9.

God of all the world, (b) we acknowledge and confess our own offences, and also the falling away of our Fathers and seeking daily for thy wayes, we do enquire what thy will is.

6. Wherefore O God, remember now thy mercy, like as in times past, and thy Covenant which thou hast made with thy people in times past, and turn thee again unto us, that thou mayest be known among all people, as an eternal true God of life and of righteousnes.

(i) Hof 4.

7. O how often is my heart grieved, because that there is neither (i) faithfulness nor love, or at least will very little anywhere to be found, and for that the righteousness is so utterly turned back (k) or refused in all places.

(k) Isa. 59. b

(l) Isa. 1. a

(m) 4 Efd. 5.

14. 15.

Math 24. b.

8. Oh what a number of diseased (l) and wounded ones are there, and how many are there that do now mourn, yea suffer grief and wofulness or anguish, because (m) the iniquity
raigneth

reigneth so exceedingly, and for that the number of the upright and faithful ones are so few.

9. Oh how long shall my soul rest in longing after thee, whereunto my heart hath a lust, and whereunto it is drawn or inflamed with fervent affection.

10. Oh where abideth now the ^(*) rising up of thy glory. O thou ^(*) If 60, 61. pure love of God the Father, ^{Mal. 4. 2} wherein all peace, truth, faithfulness and righteousness standeth comprehended.

11. I have seen thee afar off, and also near by, ^(*) thou hast powered me through with the brightness of thy upright righteousness, and amiable delightfulness: but my soul suffereth so much the more grief, for my spirit cannot be satisfied, so long as thou only hast not the upper hand or dominion over us: and that we do not with our mind approach or draw near unto thee essentially, nor become incorporated wholly, nor in every

every part unto thy being and substance.

12. For we find by experience, that without thee, O pure Love, there is no bread of satisfying, (p) nor any water of refreshing, because all delectable sweetness is contained in thee.

(p) 13. In thee is milk and honey, wine and (q) oil, all wisdom, joy and life.

(q) 14. In thee are likewise (r) all treasures of wisdom, the holy knowledge of the secretness of God, and the mystery of the Christ of God, for Christ is at thy right hand, as a living salvation, for all those that come unto thee.

(r) 15. Whosoever also seeketh Christ without thee, (s) he shall not find him; and whosoever hath not thee, he hath neither Law of righteousness, nor yet Christ.

(s) 16. Therefore art thou likewise O Love, the (t) hand of perfection, wherein all salvation consisteth, and the

(p) Isa. 41. 45.
Jer. 14. 2.
(q) Hos. 2.
Joel 2.
(r) Isa. 33.
Ephes. 3.
Col. 2.
(s) Joh. 7. 3.
(t) Joh. 13.
14. 15.
1 Tim. 1.
1 Joh. 4.

the last sign or token of the true
righteousness wherein all Gods Pro-
phets have witnessed.

17. Also no man cometh (u) un- (u) 1oh. 6. 9.
to Christ, except thou draw him, for
thou O Love art the fountain of
all vertue.

18. But who are those that love thee?
thou allurest all men doubtless; but
who yieldeth himself to be drawn by
thee? thou (x) knockest daily, (x) Apo 3. c.
but who letteth thee in? (y) thou (y) Prov 1. c.
callest indeed, but who heareth thee? Isa. 65, 66, a
thou sayest,

19. Come hither to this (z) water, (z) Isa. 55.
all ye that are thirsty, ye which have
no money, come buy both wine and
milk; Come buy, that ye may have
to eat of free-coft, and not for mo-
ney nor ware. Wherefore bestow
ye your money for that which feed-
eth not? and your labour for that
which any way satisfie not? Harken
unto me, so shall ye eat of the best;
and your soul shall have a delight in
the fatness or plenty; incline your ears

N

hi her-

hitherward, and come unto me, hearken, so shall your soul be healed.

20. O God who chinketh upon this, that thy Promises are that we should be assembled unto thee in the Love, (a) whereby to know thee as a true God, which liveth everlastingly.

21. For thou O God art a God that lovest the very best of the fruits of the field, and (b) hast a delight unto the fat of the Sheep and Lambs,

as it is a burnt-offering unto thee of a sweet Savour, upon thy (c) holy Altar in thy Tabernacle of thy dwelling, which thou hast chosen unto thy self, (d) in thy holy City Jerusalem.

22. But thou (e) despisest all oblations offered in Forrein Lands, as likewise all God-services upon their mountains and upon all their hills and high places.

23. Thou also rejectest (f) all songs of praise, used under their trees,

(a) Ioh. 17. (b) Exod. 13. 34. Le. 1. 2. 3. Deut. 12. 14. (c) Psal. 43. Isa. 56. (d) 1 Par. 6. 2. 7. b (e) Isa. 57. 6. 5. (f) Amos 5.

rees, and under all their green
caves.

24. Thou abhorrest all presum-
ptuous arrogance of the flesh as they
do all displease thee, which seek thee
through their own doings, to the
end to be at one with thee, and yet
have no regard unto thy Promi-
ses.

25. Their God-service is (g) an (g) Isa. 26. 43
abomination unto thee: their self- Amos 5.
Sanctification (although the flesh ap- Hos. 5. 6.
peareth it self therewith) doth to-
gether sink before thee.

26. Unto their Sabbaths, Holy-
dayes, or self-made rest-dayes, thou
hast no desire or liking.

27. Their prayer also cometh not
before thine ears, (b) as that it pleas- (b) Prov. 15
eth thee any whit at all. For it is all Isa. 1. 59.
filthy before thee, if they seek thee Mich 3
without thy Promises: For they seek 4 Efd. 3.
not thee O God, but themselves, and
how to please themselves.

28. Their waies that they walk,
lead not unto thee: But they run

space towards Hell, and have a lust unto error.

29. There is nothing among them, but manly fear, and snaring of the heart with captivated consciences, according to the old custom of the vain heathen, which, O God, knew not thy wayes; but upon their own wisdom and self-made wayes, they (i) are proud and very bold.

(i) Isa. 3. b

30. Therefore is not likewise (k) the right knowledge of their sin among them, as to account the same for sin; that they might turn them unto thee, because they know not O God of thy peace, nor understand rightly any thing thereof.

(k) Isa. 59. b

31. Thy rebuke and chastionable information, have they not rightly felt; neither also rightly taken heed to the same, nor yet understood what thou intendest therein, and requirest therewith; therefore doubtless the right fear of God is not before their eyes, like as the fear of men is, for to please them.

O God plant thy (1) Law in their hearts, as a Glasse or a clear light (1) Psal. 40. Isa. 51. unto their inwardness; then shall they Jer. 31. d rightly know their sin; (m) how or (m) Rom. 7. d in what manner she is sin, to the end that sin may make up her self, and shew in what form she is the fruits of death, or the deadly being (the which she estrangeth the man from the living God head) for that the sin thereby may be consumed (n) (n) 1 Co. 13. f (for thy Law is an encountering or enveighing power against the sin) and then shall they know and understand whom they ought to fear, and cleave unto.

33. For when as thy Law O God, groweth up in us, in our earthly and weak man-hood, and requireth thy righteousness of us, then are we burthened and grieved, wherethrough we grow to discern our fall from thee, and the (o) great abundance of (o) Psal. 51. n our sins, and that likewise it is all sin, wherein we are conceived, & wherein we have lived.

34. Yea that which in times past we supposed to be good, is now found to be meer wickedness and sin : by reason whereof our souls become humbled before thee , for to obtain mercy from thee out of thy abundant grace : Even then also do we confess, what we are according to our earthly manhood, (namely, (p) dust, earth and ashes.) and that we of our selves being without the effect or estate of thy Love, are altogether (q) ignorant and lying, and utterly estranged from thy righteousness : And so with lowly hearts, by reason of the depth of our necessity or extremity for the sins cause, we become then O God rightly turned unto thee , whereby through the drawing or allurements of thy Love to come again unto thee.

(p) Gen. 2. b
Ecd. 10 17. b
(q) Pl. 14. 53.
Rom 3. b

35. By means of which humiliation, or abasing of our selves, we through thy grace and mercy become endowed by thee with the most holy belief, through the which we

we be then likewise baptized or washed in the (r) death of Christ, (r) Rom. 6. and do stand firm in the hope, to the Gal. 3. Col. 2. obtaining of the health of our souls; and so through the belief, ministred under the obedience of thy Love, we become made (s) free from the Law of sin and death, by the spirit (s) Rom. 8. 2. of thy Law which maketh alive in Jesus Christ.

36. Oh how far is the man departed and estranged from the upright knowledge of this wisdom of God.

37. O God, that my heart might rent open it self, and might cry unto thee with a forcible courage; And that thou wouldest hearken to my voice, and wouldest vouchsafe to look down towards us with thy merciful eyes; and take compassion of our misery, deformity and fall, and over the blindness of our errors, and wouldest in chastionable manner draw us unto thee, that we might rightly convert or come again and

live in thee: For we are doubtless, fallen, estranged, and strayed very deep, and far from thee and thy Christ, we have mingled our selves with the strangers, and walked in many errors.

(1) Job 13.
Psa. 14.
Isa. 59.

38. O God, let us in every part see into our (1) transgressing, and make known unto us the lyingness of our hearts against thee.

(u) Jer. 8. a
Marh. 24. b

39. For many do say, It is very good, whereas doubtless it is meet evil: And they say moreover out of the blindness and ignorance of their hearts, Behold (u) here is the holy Scripture, we have the right or the truth, the being of God, and the holy Ghost: And also the mind and sense of the wisdom, for to understand the same: we have the true belief in Christ, and are the Lords people. O God they speak lyes before thine ears, and understand not the counsel of thy wisdom, but are children of the fall

or

or transgression; among whom there is neither being of God, nature of thy love, nor belief of thy Christ; but only a vain and false boasting, whereby they seduce both themselves and others more; for they oppress the little ones and the poor, and resist thy holy service of Love; therefore one may easily find many masters and vaunters, but very few servants, and yet (*) many fewer (x): Cor. 4. b Fathers in the Office of the Love.

40. Oh that many of them saw their vain wisdom, whereon they boast so highly; and that they knew their misery; then would they also out of meer necessity cry (y) unto (y) Psa. 130. a God for his grace, that they might come again to the life of Godliness.

41. Now O Lord and God be mindful of us, extend thy mercy over us, (z) and revenge thee not on us, (z) Tob. 3. a for our sins cause.

42. Remember not (a) O God (a) Psa. 79. a
our

- our offences and ignorance, but remember (b) we are dust, and remaining without thy being, are nothing (c) but earth and ashes; for all our beauty, or self-chosen wisdom or righteousness, (d) must wither away like unto the flowers or grass of the field; And all whatsoever is not of thy being, must be consumed and brought to nothing in (e) the Furnace of humiliation or abasing, wherein our tryal cometh to pass, but thy righteousness, word, will and (f) wisdom continueth for ever.
- (b) Pl. 103. b
(c) Gen. 3.
Eccl. 10. b
17. d
(d) Isa. 40. 2.
1 Pet. 1. c
(e) Eccl. 1. a
(f) Pl. 33. a
119. 2. l. f.
40. 4. b
43. O Lord thou Almighty God, which art the Father, procreator or begetter of all generations, shew thy mercy upon thine own handy work, namely on those that labour daily to do thy will.
44. Open unto us with thy light, (g) the eyes of our spirit, and shew thy grace on us, we blind people, who yet notwithstanding have eyes: unstop unto us with thy understanding

ing the ears of our inwardness, even
 of us deaf people, who yet notwith-
 standing have ears: to (b) the end (b) Isa. 6.
 that we may rightly hear thy word, Math. 13.
 believe the same, and understand and Acts 28.
 obey it according to thy truth: and
 turn about or (i) mollifie the hard- (i) 4 Kings
 ness of our hearts, with thy meekness, Eze. 11. 18. 36
 that we may humbly and obediently,
 with all good-willingness, turn us
 rightly unto thee, and to the Love of
 Christ and be saved: And may (k) (k) Ioh. 17. c
 also become one with thy holy word,
 like as thou thy self O God, art one
 with the same: whereby the (l) (l) Num. 14. c
 world may become full of thy glory,
 and that thy Christ may appear and
 bear sway over all, in all, and with all,
 and that we all may be one in thee:
 and may (m) know in the truth that (m) Ioh. 17. b
 thou only art a very true God: for
 to that end, because the world should
 know and understand the same, hast
 thou sent thy Christ.

45. Now O God, strengthen there-
 unto, the office of thy Love, for that
 all

all those which hope on thee, and love thy righteousness, may be drawn
 (n) Col. 3.b into one (n) band of Love, and that thou mightest be the head over us all, as a God and King over all power and Lordship: and that we all from (o) the least even unto the greatest may know and acknowledge thee, according to the Promises.

(o) Ier. 31.
 Heb. 8.b

46. Therefore is likewise our flight for refuge O God only unto thee, and unto the requiring of thy service of Love, whereby to find grace at thy hands, that thou mayest reign over us: and for (p) that cause do we daily bow the knees of our hearts before thee, and pray and make supplication unto thee in the spirit; O God be thou gracious and merciful unto us.

(n) Par. 36.

47. Be thou our Shepherd, King, and Prince, and remember Lord thy Covenant, and (q) Sanctuary that hath a long time lain waste and been spoiled.

(q) Isa. 64.a.b

48. Awake

48. Awake O Lord (r) with thy (r) Pl^a. 118.
 spirit over us, for all the comfort of
 man is vain, (s) all confidence and (s) Pl^a. 62.
 stay on Princes is nothing in it self : 118. 146. a
 (s) the Prophets seduce and deceive, Jer. 17. a
 (u) the Seers do fail in the right : (s) Isa. 4. b
 the worldly wise and Scripture-lear- (u) Jer. 5. 8.
 ned do preach lyes : The Priests do 23, 27, 29.
 deal with false God-services, the
 Judges give Sentence even as the
 Princes do require it, (x) the world (x) Isa. 1. c
 is replenished with traytoric ; the Jer. 5.
 common people do deal with crafty Eze. 22.
 deceits: unto the poor and miserable Ioh. 3.
 people there happeneth wrong and
 violence everywhere : and the
 Lands are full of innocent blood-
 guiltyness.

49. Therefore look down, O
 God, look down, and sanctifie thy
 great name, and teach us thy Law,
 Statutes and Rights, that they may
 all know that they be but men : and
 that thou O Lord art God only un-
 to whom also (y) all honour, praise (y) 1 Tim 1. b
 and laud, doth only belong and ap-
 pertain.

50. Where.

(2) Psal. 36.
47.

30. Wherefore should the heathen still blaspheme thy Sanctuary? and why should our enemies, with the Arrogancy of their minds, and vain persuasions, say that thou O God art with them, and minded according to their will? boasting themselves in arrogancy, that their ingenious wit and prudence shall keep the upper hand or prevail.

31. O God, hast not thou from the beginning foreseen thy Christ to be a head (a) and Father, over all, and in all: and elected him thereunto before the foundation of the world was laid? yea to that end also thou (b) hast loved him; (c) and given him all what is thine, for that (d) he might possess the seat of his Father Divine, and be a King over the house of Jacob for evermore.

(b) Ioh. 3. d
(c) Mat. 11. c
Luk. 10. c
(d) Isa. 9. a
Luk. 1. d

32. Is not he also ordained to be a restoring to the house of Israel, (e) whereby to establish the Promises made

(e) Ro. 15. a

made to their Fathers? hath not he
likewise called and bidden the hea-
then therunto? (f) Is not the peace
published through Christ? Hath not
he in holyness of heart, loved faith-
fulness (g) and truth? hath not he
also taught (h) humility, and meek-
ness of heart? Have not his Mes-
sengers preached and published the
Love to (i) be a bond of perfe-
ction? But oh where is all this?
where shall men find the
same?

33. O God, prepare the hearts of
the people unto lowlyneſs, that they
may stand ſubmitted to the Love in
all humility, and may love the com-
ing (k) of thy Chriſt in his glory,
by whom the (l) univerſal earth ſhall
be judged with righteouſneſs, who
likewiſe ſhall diſturb or trouble all
authority and power, and bring it
under his obedience, and then reſign
or yield up the (m) Kingdom, all
power and dominion unto thee

(f) Iſa. 57.

Luk. 2.

Eph. 2. b

(g) Pſa. 81.

Hof. 2. c

(h) Mar. 11.

18. a

(i) 1 Co. 13. a

Col. 3. b

(k) Matth. 24.

25. d

1 Cor. 1 a

(l) Tit. 2. b

Acs 17. d

(m) 1 Cor.

12. c

O Almighty God, that thou mayest be all in all.

54. O God put this into the hearts of all Governors or Magistrates, to look into and consider of, and illuminate all Kings, Princes, Lords, and Potentates or Rulers, with thy godly wisdom, that they may fear thy holy name, stand submitted to thy Love and her service, and turn them away from all violence and abuse: And that the world may to thy praise, be inhabited in the Love and in all truth, and all men

(n) Exo 18.

33.

Math 3.

Luk. 3. a

(o) Apo. 18. a

become turned unto thee, (p) true repentance for their sins: and the horrible plagues of ungodliness, which are (q) come over the world for the sins cause, might cease.

55. O God let us now find grace before thine eyes, like as in

(p) Ioh. 3. b times past, the (p) City of Nineveh

(q) 4 Eld. 2 did, on the which thou shewedst

2. Pet. 2. 2 mercy, that we do not all perish, (q)

like unto Sodom and Gomorrah: for our

(181)

our fire, are become many, and
growen to be (r) abundant, (r) 3 Efd 8.8
even beyond all measure, (r) 4.10.1 (r)
50. O Lord and God, O heavenly
Father, give ear I beseech thee to the
crying of the poor, (r) and lead us (r) Psa. 34.
in thy way, gather us together on 27. 86. b
thy pathes, and unite our hearts in
to (r) one hand of Love, (r) as one (u) Col. 3. b
in all, and all in one, with love,
unity and righteousness, and cleanse
our (r) minds from all ungodly be-
ing creature, and destroy or break (r) Psa. 34. b
in sunder (r) all ungodly counsel, Eze. 36.
that iniquity may not rage any
more, and no more on (r) Psa. 133.
any more, (r) 2. 87. 11 (r)
wherefore should the
darkness possess thine inheritance,
and still unhallow and say with thy
holy place, Temple, or Tabernacle?
Should the house of the Devil also
still be builded, and thy house and ho-
ly city continue waste, and ruined
more and more? (r) 12. 11. 11
1158. O God, behold how that the
(r) dwelling of thy Sanctuary, (r) 16. 64. c
O
over-

overthrown and destroyed, for in
 thy temple (a) there is not one
 stone that remaineth standing ere
 upon another, but are all broken
 and scattered from each other,

(1) and upon the holy place of thy sanc-
 tuary are now the (b) abomi-
 nations of desolation ensign-
 ing. (c) Yea, even so shall (d) in

O Jerusalem, Jerusalem,
 thou City of Peace, of the great
 and mighty King, how art thou
 grown (e) in now to infidelity
 and contumacy, which shall destroy
 thee.

(f) O thou holy City, be repaired
 (d) builded up again to an ever
 lasting habitation, and receive thy
 peaceable children of Israel dwelling
 dwelling in her walls.

O Sion, thou hill of pure
 Beauty, when shalt thy con-
 tempt be as all the Heathens de-
 liding thee have an end? And

when shalt thou, O forsaken one,
 be reformed again? (e) the
 end that thou wilt have a long

time

(g) Hg. 48. 12
 513. 66. (h)

time been fruitful, might be-
come fruitful again; and that thy
dried up breasts might give forth
their milk again; (c) that Kings
might suck thy breasts, the Coun-
sellors learn thy peace, the
children dwell at Jerusalem, and
rejoyce in thee in thee O Si-
on

(c) 1. 1. 1. 1.
(c) 1. 1. 1. 1.
(c) 1. 1. 1. 1.
(c) 1. 1. 1. 1.
(c) 1. 1. 1. 1.
(c) 1. 1. 1. 1.
(c) 1. 1. 1. 1.
(c) 1. 1. 1. 1.

Or. But when as I now O Je-
rusalem and Sion, do think upon
thy contempt and suppression,
then doth my soul suffer (c) great
sorrow and grief for thy
sake; and mine eyes gush over
with tears, for very pity and
compassion Iake towards thee, that
thou hast so long time layd wait and
suppressed.

(c) 1. 1. 1. 1.
(c) 1. 1. 1. 1.
(c) 1. 1. 1. 1.
(c) 1. 1. 1. 1.
(c) 1. 1. 1. 1.
(c) 1. 1. 1. 1.
(c) 1. 1. 1. 1.
(c) 1. 1. 1. 1.

Or. But when I think upon the
Promises, touching thy restoring,
and upon (c) the garnishing of
beauty, which is coming unto
thee O Jerusalem and Sion; to
holyness and righteousness; and
that thy children shall be taught by

(b) 1. 1. 1. 1.
(b) 1. 1. 1. 1.
(b) 1. 1. 1. 1.
(b) 1. 1. 1. 1.
(b) 1. 1. 1. 1.
(b) 1. 1. 1. 1.
(b) 1. 1. 1. 1.
(b) 1. 1. 1. 1.

(i) Jer 31.d
Ioh. 6. a

the (i) Lord, then doth my soul
refresh or comfort her self a lit-
tle.

(k) Isa. 2. 2
Mich. 4. 2 (l)

63. For the Law shall (k) pro-
ceed out of Sion, and the word
of the Lord from Jerusalem; His
shall come from thence, which
shall turn away (l) ungodlyneſſe
from Jacob, that the children of
Jacob may have their dwelling at
Jerusalem for ever, according to the
Promiſes.

(l) Isa. 59.
Rom. 11.
Joel 2, 3.

(m) Pla 78.
87. Isa. 2.
Mich. 4.

64. For the Lords Election is
at Jerusalem, (m) and even
there upon the Hill of Sion hath
God foreſeen him an holy houſe,
which ſhall be exalted above all
hills or high places, becauſe that
his name may ſtill be worſhipped
there, and that (n) his offering
may alwayes and for evermore
be offered there: for his houſe
which he hath choſen to him-
ſelf, is (o) a houſe of Prayer
and of holy offering.

(n) Isa. 56. a
Mal. 1. 3. a

(o) Mat 21. b

(195)

65. An upright mind towards
thee, in our inwardness, (p) (p) Psa. 34.
contrite heart, and a lowly spirit, 51.
shalt not thou O God despise: lsa. 57.66.
For thou wilt enter into the same,
also make thy (q) dwelling even (q) loh. 14.c
there, and sanctifie thy name
from generation to generation,
for evermore, it is very true.

Take it to heart.

Charitas extorsit per
H. N.

FINIS.

And as thou wilt
live, in our inward
heart, and a low
heart, not thou O God
thou wilt enter into the
heart, make thy (a) dwelling
there, and sanctify thy name
from generation to generation
for evermore, it is very true

Take it to heart

Chorus extensis per
H.N.

FINIS

Of the Eight

VERTUES

OR

Godlynesses, where

out all Vertues or

Godlynesses do

proceed or spring

My beloved, Here have
I out of the Love
of our Lord Iesus

Christ, witnessed and set forth unto
you

The Eight Vertues or Godlynesse

your eight Vertues or Godlynesse,
and possesse or knowe your
owne halfe or leave the same halfe to
you as a good Testament, and per-
petuall memoriall of your obedience.

Deut. 30. 31.

2. For that cause is also my ex-
hortation heartily unto you all, that
ye would fortunnally with diligence
give your endeavor to ensue or fol-
low after the same eight Vertues or
Godlynesse, and to exercise your
selves therein obediently, and even
so according to the requiring of the
holy and gracious word of the ho-
ly spirit of the Love of Iesus Christ,
proceed and grow forth from the
one Vertue or Godlynesse unto
another: For out of the same eight
Vertues or Godlynesse proceedeth
or springeth all upright righteous-
ness, love and peace.

Psal. 83.

Eph. 4.

Col. 3.

3. For that cause let all your ex-
ercise be for to live and also walk in
the same going forth from the
one Vertue or Godlynesse into
another, till unto the perfected.

Deut. 4. 30.

31.

Psal. 83.

4. The first Vertue or the begin-
ning

The Eight Vertues or Godlynes

ning of the same eight Vertues or Godlynes, is the Lust, Pleasure of the Will of the Lord.

1 Cor. 13. 1.

5. For which Lust, cause, or Will of the Lord - because the same might obtain an essential shape in you - ye shall altogether forsake, hate, and leave all your own lusts, pleasures and will, and give over yourselves wholly to the Lust or Will of the Lord, and to the Elders or dayed ones in the same, for to live and walk obediently, only according to the Lords Lust or Will, according to the Ordinance of the Elders or dayed ones in the same, for to live & walk obediently, only according to the Lords Lust or Will, according to the Ordinance of the Elders or dayed ones in the same.

Math. 6. 10

Mark. 8. 16

Mark. 11. 10

Rom. 12. 1

Luk. 9. 14

Ioh. 12.

Mark. 16. 39

Mark. 16. 39

Luk. 21. 1

6. When ye now are well exercised in the same first Vertue or Godlynes, so shall ye then proceed in the next Vertue or Godlynes.

7. Which next Vertue or Godlynes is the holy Law or requisite Ordinance of the Lord, because that

101 W. 01

ye

The Right Vertue of Godlynesse

ye might love the Lord your God
in his Law or Ordinance with all
your heart and thoughts, and your
neighbour as your self.

For which Law or Ordinance of the Lord, (because the
same might obtain a being like
thape as you) ye shall altogether
forake, hate and leave your own
Lives and your own Law or Ordinance,
and all your Love to the
same and to your own selves; and
even so altogether give over your
Lives to the Law or Ordinance of
the Lord, to his Love, and to the
Law of your neighbour, and to
the Elders or dayed ones in the
same Law or Ordinance of the Lord,
for to live and walk according to
in the Law or Ordinance of the Lord
in his Love, as also the Love of your
neighbour, & in the Ordinance of the
Elders or dayed ones in the same.

When ye now are well accom-
plished in this same Right Vertue or
Godlynesse, so shall ye then proceed
in the third Vertue of Godlynesse.

10. Which

The Holy Venerable Godhead
which is the Father, Godhead
which is the Son, Godhead
which is the Holy Spirit, Col. 2.
members of the body of our Lord
Jesus Christ.

For which reason, Col. 2.
of God's body of our Lord Jesus
Christ, in order that ye might be
incorporated as fellow members of the
body of God's body of our Lord Jesus Christ, might ob-
tain, even to a living like shape, Eph. 1. 4, 5.

you, ye shall altogether forsake your
Sinner, and all your own, or chosen
righteousness, which
have wrought the righteousness, and
of which help of God, or with
our Lord Jesus Christ, and
his righteousness, and even Rom. 14.

therefore that, and your righteousness
the righteousness of God, or body
of our Lord Jesus Christ, and to the Col. 2.
Eph. 4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

body of Jesus Christ, in order
that ye might be
incorporated as fellow members of the
body of God, for to live and walk
obediently, in the Equity
of upright righteousness, and
righteousness of the righteousness of God, or
body

The Eight Persons of Godlyness.

body of Jesus Christ, and in the Ordinaunces of the Elders or dayed-ones in the same.

12. When ye now are incorporated to this same 3. Vertue or Godlyness, and well exercised in the same, then shall ye proceed in the fourth Vertue or Godlyness.

13. Which fourth Vertue or Godlyness, is the Lordlyness or Dominion of God, or essentially to Lord with God.

14. For the which Lordlyness cause of God (for that the same might obtain a being-like shape in you, and ye to Lord with God and his righteounes essentially or being-like) ye shall altogether forsake, hate and leave your own Lordlyness, or to Lord alone without God.

15. With your selves, or with the ungodly and corrupt world, and even so altogether give over your selves to Gods Lordlyness, and to the Elders and dayed-ones in the same, or to those which Lord with God, for to be obedient to almighty God.

The Eighth Vertue or Godlynesse.

live and walk obediently only in the Lordlynesse with God, according to Iff. 25. the Ordinance of the Elders or day-ed ones in the same, to all preservation or safe walking, and to all peace on the earth.

15. When ye now are well exercised in this same fourth Vertue or Godlynesse, then shall ye proceed to the fifth Vertue or Godlynesse.

16. Which fifth Vertue or Godlynesse is the stool of Gods Majesty, or the possessing of the high, sovereign God head.

17. For the Stools cause of Gods Majesty (for that ye might be assembled to the same, and that likewise the high worthy God-head might essentially obtain his possessing everlasting dwelling in you) ye shall altogether forsake, hate and leave all your own possessing, and all your own regarding of your Majesty or high worthynesse, and so altogether give over your selves to the Stool of Gods Majesty, and to the Elder

Heb. 1.4.

Apo. 21.

Ioh. 14.

Luk. 14.

Math. 19.

Heb. 2.4.

Psal. 10.3.

The Right Honourable

Eldest or eldest son in the line
 for to live and walk obediently
 in all submission only in the peace
 or satisfaction of the living and
 worthy God head, the Lord of God
 Majesty, and in the Ordinance of

Eph. 4.

Eldest or eldest son in the line
 to all concord or peaceable life
 God peaceable Kingdom on the

Col. 3.

Earth, because that the same peace
 with the peaceable Kingdom of God
 and the stool of the same Majesty

Heb. 2.

might be enlarged on the Earth, and
 be observed to all peace and Earth
 and even so to remain everlastingly

Isa. 9.

up on the Earth, and keep the peace
 in peace or overland, and the
 obedience of the Earth

Dan. 2. 7.

When ye shall see well con-
 sider in this time and Virtue of
 Godlyness, then that ye proceed in

the true Virtue of Godlyness
 to walk in the Virtue of God
 which is God's Vision of the peace of

the Perfection
 For which Virtue shall be of
 God,

The Right Honourable John
 Duke of the House, and of the Per
 mission of the House might be com
 prehended in the same. I have
 rightly and according to truth, and
 known a careful husband therewith,
 and thus the same Vision of God Apo. 21.
 might be made obtain a being (that
 I hope in you) you shall altogether for
 sake, hate, and leave all your own Luk. 14.
 Vision of peace, or all your Visions
 which will be out of the same,
 and out of the worldly and natural
 or bloody being have perceived, or
 looked on, or seen peace and per
 fection, or ordination, or the flesh, or af
 ter the creature, however, and shall
 in the same Vision become strong
 and glad, and even to give over
 your fellow creatures, or God's Vi
 sion of the Peace and of the Perfe
 ction, and to the same he shall
 give in the same to live and work
 obediently only in God's Vision of
 the Peace and Perfection, and in the
 Ordinance of the Bishop to govern,
 maintain, and govern all things that
 are

Ioh. 9.

1. 1. 1. 1.

The Eight Vertues of Godlyness

are on the Earth, in his right hand
estate or Ordinance, in an
varial peace and upright Righteous
ness upon the earth.

Gen. 2.

3. 12. 09

21. When ye now are well
cised in this same sixth Vertue
of Godlyness, then shall ye proceed
to the seventh Vertue of Godly
ness.

3. 12. 10

Psal. 44.

12. 10

Heb. 2.

22. Which seventh Vertue
of Godlyness is the Anointing of God,
which proceedeth from the Living
God, with the anointing of the
joyful Oyl, or anointing of the ho-
ly Ghost, and with all gracefull-
ness of the heart and mind.

23. For which anointing our
cause of God (for that ye take up
right peaceableness of your hearts &
minds might become comfortable
to, or of one being with the Lord,
and with his anointing of the joy-
ful Oyl, or of the holy Ghost, and
that he himself with his holy and
godly anointing might obtain of
shape in you) ye shall altogether
forfake

Psal. 44.

Heb. 1.

The Eighth Vertue or Godlynesse.

Satisfie and leave your selves and all
your own reasoning or opinionated
peaceableness, and your Joy or
Contentment of your heart and mind,
wherewith ye do live to a peace- Isa. 61
ableness of your selves and to your
own rest according to the flesh, and
become in all the same altogether Apo. 31.
dead, and even to give over your
selves altogether to the appointed
own of God, and to the Elders or
dayed ones in the same, for to live Luk. 14.
and walk obediently, only in the
submissall uses of God, and in the
Obedience of the Elders or dayed Rom. 6.
ones in the same, to all fruitfulness
in the upright righteousness and
Godlyness on the earth.

Item: When ye now are well ex- Psal. 83.
ercised in the seventh Vertue or
Godlyness, then shall ye proceed in
the eighth Vertue or Godlyness, the
Possession of all Vertues or God-
lyness, and to go forth in the same. Aas 17.
23. Which eighth Vertue or God-
lyness is the new Line of the true life
of

The Eight Vertues or Godlynesse

Ioh. 1.

1 Cor. 15.

Apo. 14:31,
32.

Math. 7. 12,
15, 16.

Ioh. 12.

Ioh. 3.

of God the Father, of the Son, and
of the holy Ghost, which is full of all
Vertues or Godlynesse, full of all
Love, Grace and Wisdom, full of all
power of God, all spiritual goods,
and full of all heavenly treasures, and
that same wherewith God kepteth
his righteous Judgement over the
whole world, for to Judge the same
with righteousness, and wherein all
mortified righteousness or godly be-
lievers of Iesus Christ rise up with
their bodies gloriously, and with
everlasting Joy and Christianlike
triumph live and dwell everlastingly
in the same, with minds and under-
standings of pure hearts.

26. For which lives cause of the
true mind of the everlasting and
perfect God-head (because that the
same might obtain a being-like shape
in you, and ye become of one being
with the same, and be preserved in
the righteous Judgement of God)
ye shall altogether forsake, hate,
and leave all your own life, with all
that

The Eldest or Godlynesse.

that same which is engendred, or brought forth in you to a life according to the flesh, or is appeared or risen up unto you in your knowledge; or that which you your selves have procured and adopted, or taken on before the Regeneration, or before the renewing of your spirits and minds in the new life of the true mind of God, to a life, until that the same be altogether dead, mortified and buried with you, and even so altogether give over your selves to the new life of the true mind of the everlasting and perfect God-head, and to the eldest or manlyest Elder in the same, for to live and walk even so obediently in all Love, only in the new life of the true minde of the everlasting and perfect God-head, and in the Ordinance of the Eldest or dayedst-ones in the same, and even so to inherit in the perfection of all Vertues or Godlynesse, with everlasting joy, and Christian-like Triumph in the

Rom. 6.

Luk. 14.

Ioh. 12.

Rom. 6.

The Eight Virtues or Gallinules

heavenly being, as also the everlasting
life. O that it might thus come to pass
even so.

*Everyone Ponder it
deeply in his heart.*

FINIS.

